THE PRACTICAL CHRISTIAN: OR, THE Devout Penitent.

A Book of Devotion, containing the Whole Duty of a *Christian*, in all Occasions and Necessities; fitted to the main Uses of a Holy Life.

In Four Parts.

I. *Of Self-Examination, Confession of Sins*, &c.
II. *Of the Communion of the Holy Body and Blood of* Christ.
III. *Of the Hours of Prayer, and Occasional Meditations.*
IV. *Of the* Four last Things: 1. *Death*; 2. *Judgment*; 3. *Hell*; 4. *Heaven.*

The Fifth Edition, Enlarged and Corrected.

By R. SHERLOCK, D.D.
late Rector of WINWICK.

Omne tempus in quo de Deo non cogitas, hoc te computa perdidisse.

LONDON,
Printed by *J. L.* for *Luke Meredith*, at the *Star* in St. *Paul's Church-yard*, 1699.

THE
PRACTICALL
Christian.
Domus
Orationis
Gloria
Miserere
Confiteor

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UMI

Richard Thompson

DIV.S.
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To the Parishioners OF WINWICK, IN *LANCASHIRE.*

Good People,

THE Cure of your Souls being by the Divine Providence incumbent upon Me, very unfit to undergo so great a Charge, especially considering the Liberty which most men do now assume in the way of Religion: In the discharge of my Duty, though I cannot say I have been so prudent and diligent, as the high and holy nature of my Function requires; yet you know I have not omitted frequently to put you in mind [which is one principal part of my Office] of the whole Will of God, in the careful observance whereof the Health of your Souls consisteth.

The Contents of God's Revealed Will, being delivered and dispersed through the whole Body of Holy Scriptures, are collected and

summed up into general Heads by the Church of Christ, *in her* Catechism : *the which, though by a strange Fanatick humour it be slighted, and by self-conceited persons derided, yet contains all things both of* Faith *and* Fact *necessary to Salvation, being rightly clearly and fully understood.*

Did you therefore rightly understand, and seriously consider, wherein your Soul's Health and Edification chiefly consists, you would be better pleased with the frequency of Catechizing, and be more versed in those Essentials of Religion, than in the hearing of many Sermons, which are of less concern.

I have not spared my Pains in Preaching, nor my Purse in the maintenance of others to assist me herein. But by long experience it is evident, that Sermons [what through the Variety, several Modes and Methods on the one hand, and what through the great Abuse thereof on the other] have not that influence upon the minds of men as becometh sound Doctrine, *but have too much sway* with men of itching ears, who heap to themselves Teachers after their own lusts ; *who, upon pretence of going on to perfection, go off the Foundation,* wax vain in their imaginations, and their foolish hearts are darkned, *whilst they conceit themselves enlightned.*

And therefore, for your more ready, easie, and constant instruction, I have committed to writing, and made publick, The Summary of Christian

Christian Doctrine, *being the* Catechism of the Church of ENGLAND *Paraphrased.*

Aad because Doctrine without Practice is but a Body of Religion without a Soul to quicken it; I have here added a Summary of Christian Practice, *in the ensuing* Rules of Self-Examination, *which will equally discover unto you your Sins and Miscarriages past, and serve for a Guide to direct you in the future ordering of all the Actions of your Lives in the ways of Godliness.*

In both which Summaries I have endeavoured to be both brief and plain, delivering only what I conceive generally necessary to Salvation, and expressing the same in the most easie way to be understood; as knowing that multitude of words, various, acute, and quaint affected expressions, especially in the Essentials of Religion, though they may more please, do not so much profit, nay, they do really rather distract than instruct the minds of most. For it is not the rustling of the Leaves, but the Fruits of the Tree of Knowledge, that feed the Soul to life eternal.

The Prayers prescribed upon any the ensuing Considerations, are not by way of one long continued Oration without intermission, but divided into several shorter Prayers: And this because,

1. *The heat of holy Zeal is hereby better maintained, and kept flaming in the Soul, whilst the ending of one Prayer and begin-*

ning another adds new fervour to the Soul's Devotion.

2. *Long Prayers do tire the spirits, clog the memory, distract the mind, and damp that celestial fervour which is the life of all holy and acceptable Prayers.*

3. *Such are all those Prayers which are truly the Prayers of God's Holy Spirit, and stand upon record in Holy Writ: they are all divided and cut short into so many distinct Verses, as into so many several shorter Prayers.*

4. *Thus* Christ *has commanded us to pray,* Mat. 6. 7, 8, 9. *And according to this pattern, the Prayers of* Christ's *Church, even for the length thereof, are generally framed.*

My primary intention in the ensuing Discourse, was chiefly to direct you for the worthy Receiving of the Holy Communion of the Body and Blood of Christ, *whereunto a thorough* Self-Examination *is absolutely necessary.*

And being desired to enlarge my Meditations upon that Blessed Sacrament, I have therefore now divided the former Edition into Two Parts: the First, of Self-Examination; *and the Second, of* the Holy Communion.

Wherein I must necessarily tell you, that since the Danger of unworthy *Receiving is equivalent to the Benefit of the* worthy; *it therefore concerns every one of you, that hath any sense and sincere care of his Soul's health, as strictly to* examine himself, before he eat of that Bread, and drink of that Cup, *as he*

believes

believes he ſhall be examined before the great Tribunal of Heaven; and accordingly to purge and purifie his Soul by Confeſſion, Contrition, and all the ſacred Acts and Offices of true Repentance, the practice whereof is in the following Leaves delivered.

Of the other Two Parts of the Practical Chriſtian, *mentioned in the general Title-page, you will have a farther Account in the* Preface *thereunto.*

I ſhall not farther enlarge this Epiſtle, *more than to pray, that God may be pleaſed to aſſiſt you by his Divine Grace, carefully to obſerve ſuch uſeful Inſtructions as be herein given you: not vainly jangling, and talking of Religion; but, according to the Covenant you have made with your God,* to keep his holy Will and Commandments, and to walk in the ſame all the days of your life; *remembring who it is that has ſaid it,* If thou wilt enter into life, keep the Commandments, *Mat.* 19. 17. *And that you may obſerve the one as the way to the other, I humbly beg may be Thine for Me, as 'tis Mine for thee, even the conſtant Prayer of*

Your Reſpective Paſtour,

RICH. SHERLOCK.

UMI

TO THE

Piouſly Affected

READER.

'TIS the Happineſs of Man, above that of the Beaſts that periſh, that he can both converſe with himſelf and the bleſſed Creator of himſelf, who hath enſtampt his Divine Image upon his Immortal Soul, to have his Converſation in Heaven; and amidſt the moſt ſtartling changes of this Mortal life, have his heart ſurely fixed there where true Joys are to be found.

Mens in Cœlis, quies in terris:

If we ſet our affections on things above, all will be in quiet here below; ſo that we may ſecurely ſail through the troubled waters of the many various Opinions and Diviſions, uncharitable Contentions and Diſputes in Religion, too irreligiouſly maintain'd and managed to the great decay both of its life and luſtre in the hearts and lives of its Profeſſors. And finally, through all

all the turbulent Sects and Factions of these last and most tempestuous Times, to arrive safely at the much desired Haven of the Heavenly Land of Promise; where alone dwells Unity and Peace, sweet blessed Peace, and that Joy which is unspeakable and full of Glory: Whither may our mutual Prayers for each other, with such devout tears and sighs which are the breathings of the Holy Spirit of God, wast and conduct us all, through the alone Merits of our dear Redeemer: And this I humbly beg may be Thine as 'tis Mine, even the constant Prayer of thy loving Brother in the Lord,

R. SHERLOCK.

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THE

THE FIRST PART OF THE PRACTICAL Christian:

BEING

The Practice of *Self-Examination*, with Confessions, the Lord's Prayer and Penitential Psalms paraphrased; as also Meditations and Prayers to be made Partakers of the Merits of *Christ*.

The Fifth Edition Enlarged.

LAM. iii. 40.

Let us search and try our ways, and turn again unto the Lord.

LONDON,

Printed for LUKE MEREDITH, 1698.

UMI

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THE PRACTICAL CHRISTIAN.

PART I.

CHAP. I.

Of the great Necessity of Self-Examination.

1. WHosoever believes as a Christian his Soul to be Immortal, being either entitled to Everlasting Joy through Faith and Obedience to the Gospel of *Christ*, or liable to Eternal Woe through Disobedience and Misbelief *, must be very stupid and sottish, if he do not frequently *examine himself* ||, whether he may reasonably conclude he is in the state of Grace and Salvation; or of Sin, and of Death the *wages thereof* *.

|| *All the works of the righteous and of the wise are in the hand of God: and no man knoweth either love or hatred, by all that is before him.* God hath kept secret to himself his Decrees of Eternal Salvation and Damnation of each particular Person: but yet each Man's Conscience impar-

* Joh. 9. 28, 29.
|| Psal. 4. 4. 2 Cor. 13. 5. Gal. 6. 4.
* Rom. 6. 23.
|| Eccles. 9. 1.

tially examined, will acquaint him with very much of his Condition, whether of Wisdom or Folly, of Righteousness or Sin, of Life or of Death to all Eternity.

2. That every Man should know himself, is such a fundamental Principle of true Wisdom, that wise Men of old affirmed [*Nosce teipsum*] to be a Command immediately derived to the Sons of Men, by a Voice from Heaven, as being absolutely necessary to the right guidance of all the actions of humane life upon earth. *Many Sciences are invented* (saith *Bern.*) *by the Sons of Men; but there is none greater, none more profitable, than each man's knowledge of himself. There is not a more compendious way to the knowledge of God, than the knowledge of a man's self.* Bern. de Interiori Domo, cap. 12.

He who knows every thing, and knows not himself aright, knows in effect as much as comes to nothing.

3. The Reasonable Soul, were it not debauched by the Sensual Appetite, and distracted by the hurry of exorbitant Desires, could not but often remember her self, *examine* and call to mind *the Author and End of her Being, the immortality and dignity of her nature, what is her errand into this world, and how she shall subsist in the world to come, what is her chiefest Good, and wherein her perfection and felicity consists:* which cannot be meerly to eat, and drink, and sleep, purchase lands, build houses, satisfie the lusts of the flesh, swell with pride of life —— She would consider that she is stampt after the Image of God, and her happiness consists in the knowledge, love and enjoyment of the Divine Majesty, and in the imitation and representation (accor-

(according to her model) of the Perfections of the Godhead.

It is peculiar to God alone, to be essentially blessed in himself, even in the contemplation and fruition of his own perfections from everlasting to everlasting. And yet so great is the goodness of God, that he hath made man capable of the same blessedness with himself; to enjoy not another, but the same felicity which God himself enjoys in the enjoyment of himself. Thats the great End and Perfection of man's being in *nature*, even through all the degrees of *grace* to see the fair beauty of God in *glory*, and to love him and praise him for ever.

But, alas! vain *man being in honour, hath no understanding*, considers not the honour of his being after the Image of his Maker; but receives his Divine immortal Soul in vain, whilst he follows the sway of his sensual irrational appetite, and * *is compared to the beasts that perish.* * Psal. 49. 12.

4. And well it were for all such inconsiderate and imprudent persons, if their Souls were as perishing and mortal as those which animate the beasts of the field. But to their eternal sorrow 'tis far otherwise: For there is an account to be given by every man of his immortal Soul, and of the Image of God stamped thereupon; *viz.* how this blessed Image hath been either defaced, or kept undefiled; how it hath been obscured, or how shined; how deformed, or how beautified through all the actions of each man's life. For * *God will bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.* * Eccles. 12. 14. Rom. 2. 16. & 14. 10. 2 Cor. 5. 10.

5. Upon every man's Examination, both in his particular, and in the general Judgment,

depends his everlasting well-being, or undoing for ever: each man's condition then shall be unchangeable, whether it be of glory, or misery. * *They that have done good, shall go into everlasting life; and they that have done evil, into everlasting fire.* The execution of this saying can no more fail, than the Eternal God himself can fail, who is the Fountain of Truth and Righteousness.

* Matth. 25. 46.

6. Since this great Trial then shall be upon Life and Death Eternal, 'twill be wisely done to try before-hand. Such is the advice of the wise *Siracides*; * *Before judgment, examine thy self; and in the day of visitation thou shalt find mercy.*

* Ecclus. 18. 20.

To examine, accuse, judge and condemn thy self in this life, may, through the Merits of *Christ*, acquit thee in the life to come. So saith the Apostle; * *If we would judge our selves, we should not be judged.*

* 1 Cor. 11. 31.

7. Now then (sinful Man) delay not to pass judgment upon thy self: Remember that the Great Judge himself hath said it, ‖ *I will reprove thee, and set before thee the things that thou hast done.* Be wise then, and prevent this sad and dismal Reproof, by setting in order before thy self, all the sins of thy life. And to this Trial of thy self, these following Particulars do necessarily concur.

‖ Psal. 50. 21.

(1.) A *Tribunal* must be erected; and this is not to be without thee, but within thee, even in thine own *heart* *.

* 1 Joh. 3. 20, 21.

2. The *Judge* to sit upon this Seat of Judicature, must be thy Reason guided by the Law of the most High; wherein beware of a misunderstanding and *wresting* of the letter of the law, to pass any unjust and partial sentence upon thy self, for that may undo thee for ever *.

* 2 Pet. 3. 16.

(3.) The

(3.) The *Witnesses* to be produc'd against thee, are, *the Conscience bearing witness, and the thoughts the mean while accusing or excusing one another*; and thus shall it be also * *in the day when God shall judge the secrets of men by Christ Jesus.* * Rom. 2. 15, 16.

4. The *Executioners* that stand ready to seize the Criminal, are, *Fear and terrour*, † *and an horrible dread overwhelming the soul.* These do ever attend † Phil. 2. 12. Psal. 55. 5.

(5.) *Self-condemnation*, which is an unfeigned and sad acknowledgment to have incurred the dismal Sentence of condemnation to death eternal. To prevent which,

(6.) *Execution* must be done, and the blood of the guilty soul must be shed.

'Tis not to be believ'd or hoped, that a black, diseased Soul, should recover its health, and beauty after the Image of God, except she bleed plentifully; bleed in the tears of Compunction and godly sorrow; bleed in the Confession of her Sins, with an abhorrence of them, for the filthiness, guilt and danger contracted by them, so as for the future to renounce and abjure them for ever.

8. Thus to examine, judge and condemn thy self, is the same Christian Duty which is called *Repentance*. For as by Self-Examination, so by Repentance, such as know not themselves through pride and ignorance, attain this saving knowledge in the acknowledgment of the truth, *and recover themselves out of the snares of the devil, who are taken captive by him at his will*, 2 Tim. 2. 25, 26. The great necessity of Repentance, in order to escape Eternal Perdition, is most clearly and positively affirmed by our Lord, saying,

* Luke 13. 3, 5. *Except ye repent, ye shall all likewise perish* *. And he saith the same words again, at the same time, and in the same Text recorded; 1. To enforce the great necessity of *Repentance*, against all carnal, careless, self-conceited and seduced Persons: 2. To manifest his great goodness, *who* † 2 Pet. 3. 9. *would not have any to perish,* † *but that all should come to repentance.*

‖ Jam. 3. 2. 9. Sinners we are *all*, less or more ‖: but God, in great mercy, has ordained and commanded *Repentance*, as the great antidote against the poison of Sin, and preservative from * Matth. 3. 7, 8. death *. And that *Repentance* which is thus salutary, consists of two general parts: 1. to *confess* with sorrow our sins past; 2. for ever to ‖ Prov. 28. 13. abjure and *forsake* them. And to such a true Joh. 8. 11. Penitent only is mercy promised ‖. 1 Joh. 1. 9.

10. To both these general heads of true *Repentance*, a full knowledge and deep sense of all hainous sins, even punctually and particularly, is absolutely necessary. For no man can confess his sins, who knows them not; nor forsake them, who is not feelingly sensible of the guilt * Ps. 51. 3. and danger contracted by them *. Isa. 59. 12.

Self-Examination is therefore commanded, as a previous duty necessarily conducing to a true † Ps. 4. 4. *Conversion* †, or (which is the same) to a true Lam. 3. 40. *Repentance*, both in respect of all its integral parts, and also of the fruits meet for Repentance, ‖ Col. 1. 10. which are no other but the ‖ *good works* of a new obedience.

* Prov. 24. 16. 11. *The just man falleth seven times* *: and upon consideration of his seven times daily failings, he hath seven times daily confessions †, † Ps. 119. 164. to the praise of God ‖; with frequent lamenta- ‖ Jos. 7. 19. * Ps. 6. 6, & 77. 6. tions in the night also *. At least twice a day, morn-

morning and evening, he takes a view of his miscarriages the by-past day and night, confessing and bewailing his frequent backslidings, and in all holy humility imploring, with tears of godly sorrow, the pardon of his daily offences, with firm resolution of more care and caution, more zeal of innocence and purity both in heart and life, for the time to come.

12. 'Tis a great imprudencce, even madness, in the hearts of men, to put off from day to day this *Self-Examination*, or reckoning with our selves. Since 'tis difficult to account strictly for the misdemeanours of one day, how much more hard then to set straight and even the accounts of a long sinful life? whereas he who daily accounts with himself, and his offended God, for his daily transgressions, shall have but one day's sins to account for upon his dying day *. * Luke 12. 42, 43.

13. We read of *Moses*, that his leprous hand was made whole, and recovered its native whiteness, by thrusting it into his bosom ||. And thus is the Soul cleansed from the leprosie of sin, by thrusting the hand, which is the instrument of action, into the bosom of thine own Conscience, to enter, and strictly to search into the inner-man; to ransack all the corners of the deceitful heart; to examine what affections lurk there, and what excursions they have thence made into any extravagant and sinful actions; that they may be thence ejected and abandoned. || Exod. 4. 7.

This is the way both to keep the heart pure, and the hands clean: hence comes both the knowledge of thy self, and the fear of God: hence comes sense of Sin, holy Compunction, godly Sorrow, Humiliation, and true Repentance in all its branches and worthy fruits.

Hence

Hence the Soul becomes inflamed with the ardent heats of holy Devotion, and fervent Prayers for Pardon and Peace, Mercy and Grace, Sanctification and Redemption. Hence arise in the Heart holy Resolves of new Obedience, with holy breathings after God and his Salvation. Therefore is this Duty of *Self-Examination* called *the Magazine* or *Store-house of all Christian Vertues.*

14. And because to receive worthily *the Communion of the Body and Blood of Christ* is the chiefest of all Christian Performances, and requires the practice of all Christian Vertues; therefore after an especial manner is *Self-Examination* commanded as a necessary Preparative to that Sacramental Feast; which, from the Doctrine of St. *Paul*, we are taught in the Principles of our Religion, where, in the last Question of the Catechism, it is demanded, *What is required of them that come to the Lord's Supper?* And 'tis answered, *To examine themselves, whether they truly repent them of their former sins* ——

CHAP. II.

The Rule of Self-Examination by the Vow in Baptism.

1. SInce *Self-Examination* is a Duty of so great, so high, so general concernment as hath appeared; it will be necessary that it be sincerely and throughly performed, not slightly, partially and deceitfully; not by any false Rules, and erring Opinions, but by such a Rule as will not

not deceive us, when we shall come to our great Examination and Trial at the Last Day.

2. There be too many who do flatter and deceive themselves, by a bare and naked Faith in Christ; by virtue whereof, they conceit themselves to be justified, and of the number of God's Elect, and assured of Salvation. But these are groundless presumptions, except thy *Faith* do *purifie thy heart* * *from all inordinate affections*; and † *cleanse thy hands from all sinful actions*; and be also ‖ *fruitful in all good works.*

'Tis an undoubted truth, That *whosoever believeth in the only begotten Son of God, shall not perish, but shall have everlasting life*, Joh. 3. 16. But then this saving Faith must not be only speculative in the brain, and fruitful in the fancy, and presumptive of the Divine favour; but such a Faith as is practical in the heart, lively, vigorous, and working by love, which is the fulfilling of the Law, and implies an universal obedience to the Gospel of *Christ.*

3. The true Rule of *Self-Examination*, which will not deceive us, is that according to which we shall be examined and tried at the last day; and that is not our notions, and conceptions, and presumptions of, or upon a bare Faith in *Christ*, but the Rule of Christian Charity, as 'tis the life of Faith, and a *compendium* of the holy Gospel of Christ, *Matth.* 25. 35. —— 2 *Thes.* 1. 8.

4. The sum of *Evangelical Obedience*, is express'd in that Vow which every true Christian hath made when he was Baptized or Christened. And by this, as St. *Gregory* observes *, every man may try the truth of his Faith in *Christ.* For as no man can be said to be faithful, who keeps

* Act. 15. 9.
† 2 Cor. 7. 1.
Jam. 4. 8.
‖ Jam. 2. 26.

* *Gregor.* Hom. 19.

keeps not his Promise; so neither can any Christian be said to have any true Faith towards God, if he performs not the Promise he hath made unto him: For herein doth his Righteousness consist, and hereupon his everlasting Salvation depends, through the Merits of *Christ*.

5. This Baptismal Vow, is the Condition upon which we are admitted into the Covenant of Grace, and *made members of Christ, children of God, and heirs of the kingdom of Heaven.* And therefore they who perform not this Condition, but slight, neglect, or negligently observe the same, do uncovenant themselves, and return again to their natural state of Sin and Misery; viz. *become children of wrath, enemies of God, and heirs of eternal damnation* ||.

6. The holy Christian Religion we all profess, is no other but God's Will and Testament, wherein a goodly inheritance is promised and bequeath'd; but not to be obtain'd, as St. *Augustine* observes *, except, as in all other Testaments, we observe the Will of the Testator: nor is there any thing more clearly express'd in the Revealed Will of God, than this, † That the benefits of the Covenant of Grace belong only to them, who keep the Condition therein required.

7. Every wilful sin is a breach of this Covenant, and contracts therewith the sin of perjury, and incurs the forfeiture of all the precious benefits of the members of *Christ*, children of God, and heirs of Heaven: so that no Man can reasonably conclude himself within the Covenant of Grace, until the leaven of wickedness, which is a breach of its Condition, be strictly searched out and expurged *.

Accor-

* Heb. 10. 23, 26, 27, 28, 29.
* *Aug. Ser. de Tem.* 167.
† Deut. 7. 9, 10. Psal. 25. 10. & 89. 28, 29, 30, 31, 32. & 103. 17, 18. & 132. 11, 12. Jer. 11. 3, 4, 5. Heb. 2. 2, 3.
* 1 Cor. 5. 7, 8.

According therefore to this Covenant, which we have every one (rightly Christened) made with God, it concerns every man to Examine himself, who hath any care of his Soul.

8. This Condition consists of Three general Heads, call'd in Holy Writ by the three names of, 1. *Repentance*, 2. *Faith*, 3. *Obedience*, containing there-under the whole Duty of a Christian man.

9. *Repentance* consists not only in Confession, with sorrow for sin past; but in performance for the future of that grand Evangelical Duty whereby we forsake sin, renounce all *fellowship with the unfruitful works of darkness* *, *deny ungodliness and worldly lusts* ‖: the which, with several more expressions of the same nature, are the very same in sence with the first part of our Baptismal Vow, viz. *To forsake the Devil and all his works, the pomps and vanities of this wicked world, and all the sinful lusts of the flesh*, which is frequently remembred to be one of the two main ends of all that Christ hath done and suffered for us *.

* Eph. 5. 11.
‖ Tit. 2. 12.
* Luk. 10. 17, 18, 19. Col. 1. 13. Tit. 2. 12. Heb. 2. 14, 15.

10. This being therefore the *preparation of the gospel of peace* ‖, and *the foundation of Religion* *, is the first general Rule of *Self-Examination*,

‖ Eph. 6. 15. Matth. 3. 2.
* Heb. 6. 1.

By the First part,

To forsake the Devil and all his works;

AND it highly concerns us surely to do this, since they are the children of the Devil, who do his works *.

* Joh. 8. 44.

The Devil's first and general work was *Apostasie*: he abode not in the truth; *he kept not his first estate* ‖. Here then, in the first place,

‖ Jude 6.

con-

consider seriously and impartially, how frequently, nay, daily, if not hourly, thou hast yielded to the suggestions of Satan, and become like unto him, by swerving from thy first profession of the holy Christian Faith, and Vow of Obedience to God's Commands, when admitted into covenant with God in Baptism.

The more particular works of the Devil, are,

1. *Pride*; whereby he fell from being an Angel of Light, to be a Spirit of Darkness *.

* Isa. 14. 14, 15.

2. *Lying*; for *he is a Liar, and the father of it* ||.

|| Joh. 8. 44. * *Ibid.*

3. *Malice, Hatred, Envy*, with all the degrees of *Murther* both in will and deed: *he was a murtherer from the beginning* *.

4. *Slander, Backbiting* and *accusing of the brethren* ||; from whence he takes the name of *Devil*.

|| Rev. 12. 10.

5. *Tempting unto sin*: that's the incessant work of the Devil, who *continually goes about like a roaring lion, seeking whom he may devour* *.

* 1 Pet. 5. 8.

Examine then whether, according to thy Promise made unto God, thou hast manfully fought under the banner of *Christ*, against the crafts and assaults of the Devil, tempting thee to any of these sins, or to any other miscarriage either in judgment or practice; and hast not rather suffered thy self, oftener than thou canst possibly imagine, to be taken in his *snares, and led captive by him at his will* *.

* 2 Tim. 2. 26.

The Pomps and Vanities of this wicked World.

These are, in other words, *the pride of life*, and *the lust of the eyes*, which are positively affirmed to be inconsistent with the love of God ||.

|| 1 Joh. 2. 16.

Upon

Upon this Head examine,

1. Hath not thine heart been puffs up with the wind of Vain-glory, which vents it self by boasting and bragging of *vain things* of the world which profit not *, by over-costly and garish apparel ||, high vaunting, imperious language, strutting gate, affected gestures, supercilious and scornful looks *, affecting and *receiving the honour which is from man, more than the honour which cometh from God only* ||?

* Ps. 12. 2.
|| Isa. 3. 16, &c.
* Eccluſ. 19, 29, 30.
|| Joh. 5. 44.

2. Have you not esteemed your self more than others your equals, if not superiors *; either in respect of your worldly wealth and estate, place of credit and superiority ||, greatness of wit, readiness of elocution, boldness to outvie, cunning to over-reach your neighbour, or in any other of those worldly qualifications and endowments, which usually swell the *vain* minds of *worldly* men with conceitedness of their own worth, and makes them *love the praise of men more than the praise of God* *?

* Phil. 2. 3.
|| Ps. 49. 6
* Joh. 12. 43.

3. Have no idle and lewd company, nor yet the ill example of others, allured you to follow any of those sinful customs of the world, which have some outward shew of *pomp* and seeming bravery, but are really *vain* and empty of all true worth ||? Have you not delighted your self in such *lying vanities*, and loved even to be cozen'd both of your time and treasure in pursuance of them *?

|| Ps. 144. 11. Prov. 1. 16, &c.
* Ps. 4. 2.

4. Have you not loved and served *Mammon* more than *God* ||, by preferring the sordid service of your worldly ends and interests, before the sacred service of God, and the interests of your Soul's health and happiness?

|| Matth. 6. 24.

And

And all the sinful Lusts of the Flesh.

1. Hath not the corrupt *seed* of carnal Lust taken root in your heart, and brought forth in your life any of those sinful *fruits of the flesh*, which are reckoned by St. *Paul* to be these, *Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, strifes, seditions, heresies, envyings, murthers, drunkenness, revelling*, &c. *.

* Gal. 5. 19,20,21.

2. If upon the strict examination of your heart and life, you find your self guilty in any of these respects, then remember what follows, that *they who do such things, shall not inherit the kingdom of God* ‖: and such surely are not within the Covenant of Grace, neither have they any title to the promises thereof, whilst they continue in any of the forementioned sins unrepented; for the Promise only appertaineth *to him that overcometh* *, namely, *the Devil and all his works, the pomps and vanities of this wicked world, and all the sinful lusts of the flesh.*

‖ Gal. 5. 21.

* Rev. 2. 7, 11.

The more particular breaches of this first part of your Covenant with God, will appear upon examination of your self by those particular Commands of God, which they do respetively transgress.

CHAP.

CHAP. III.

The Rule of Self-Examination by the CREED; or, by the Second part of the Vow in Baptism, *To believe all the Articles of the Christian Faith.*

HE *that believes* (*viz.* all the fundamental Articles of the Christian Faith) *shall be saved*; *but he that believeth not, shall be damned* *. * Mark 16. 16. John 12. 48.

Here then examine,

1. If you have learned, being young, what are these Articles or Points of Christian Faith whereunto you were baptized or Christened: and if you can now give a ready account of your Faith; and this both in the very words of your Creed, and also in the full sence and true meaning of each Article thereof ||. || 1 Per. 3. 15.

2. Do you stedfastly believe the infallible truth of each Article, though perhaps you understand it not in its full extent? Are you zealously affected with them all, resolved to die in this Faith, and, if occasion be, to die for it, *resisting even unto blood*, whatever may oppose or infringe the same; *earnestly contending for that faith which was once given to* [or by] *the Saints*, the holy Apostles of our Lord *? 1 Tim. 6. 12. 2 Tim 4. 7. * Jude 3.

3. Dost thou not only *believe with the heart, but also frequently confess this faith with the mouth?* for as *with the heart man believeth unto righteousness*, so *with the mouth confession is made unto salvation* *. * Rom. 10. 10.

4. Have neither the senseless neglect of some, nor the prophane scoffs of others, made thee also neglect or be ashamed to confess thy Faith in publick? And if so, thy Faith is not sincere:

for he that truly *believeth in God, will not be a-*
|| Rom. 10. 11. *shamed* || openly to profess it; remembring that there is a dismal shame and confusion of face
* Mark 8. 38. threatned to him that is *ashamed of Christ and his words* *, which are summ'd up in the Creed.

5. Hast thou lived in the practice of this Faith,
Jam. 2. 18. framing both the affections of thy heart, and the actions of thy life, according to what each Ar-
|| Hab. 2. 4. Rom. 1. 17. ticle doth imply, and implicitly command? For thus *the just man lives by his Faith* ||

6. Have you not been mistaken in the nature of a true Christian Faith, making it to be a presumption upon the Promises of the Gospel abstract from obedience to the Precepts thereof? And hath not thy Faith been rather *notional* in the brain, than *practical* in the Heart and Life? been more in talk and dispute, and verbal pro-
* Gal. 5. 6. Jam. 2. 17. fession, than in love and good works *, and holy
|| 1 Cor. 4. 20. conversation? For *the kingdom of God is not in word, but in power* || of holy actions, or in the keeping the Covenant of thy God.

CHAP. IV.

The Rule of Self-Examination by the DECALOGUE; or, by the Third part of the Vow in Baptism, *To keep God's holy Will and Commandments, and to walk in the same all the days of thy life.*

* Eccles. 12. 13. TO obey God's Commands, is properly to *serve* him *; which is frequently affirmed
|| Matth. 19. 17. Rev 14. 12. to be the plain road-way to Heaven ||.

And 'twere a high presumption, as St. *Augustine* observes, to hope to obtain what God
Aug. de Sanct. has

has promised, except we carefully observe what he has commanded.

These Commandments are *the same which God spake in the Twentieth Chapter of Exodus* *, the Rule of Righteousness being the same under the Law and under the Gospel; only in the one 'tis more plainly and fully understood than in the other.

* Mat. 19. 18, 19. Mark 10. 19.

Here then a more large and particular *Examination of thy self* is required; *viz.* by all the Duties commanded and Sins forbidden in the Precepts of the Moral Law.

The First Commandment.

Thou shalt have none other Gods but me.

Examination by the First Commandment.

THE Duties enjoined in this Commandment, are,

I. *To believe in God.*

Since Faith in God, is the ground of all Religious Worship, examine,

First, Whether truly and without all doubting, or harbouring any secret Atheistical thoughts, you do believe the Being of God and his Providence over all. Heb. 11. 6.

Secondly, That you believe of him what he truly is, a pure, spiritual, invisible Essence, a God most wise, most holy, eternal and infinite, infinitely merciful and infinitely just, infinitely great and glorious, omnipotent and immortal, without beginning of days, or end of time; and, in a word, that his excellency, perfection Joh. 4. 24. 1 Tim. 1. 17. Eccluſ. 16. 11, 12. Psal. 77. 13, 14. Deut 28. 58.

Gen. 21. 33. Psal. 90. 2. Mar. 5. 48. Job 11. 7. Isa. 40. 28. Mat. 28 19. 1 Joh. 5. 7. fection and felicity in himself, is beyond all that the wit of Man or Angel can conceive.

Thirdly, That you believe in him as the great Creator of the World, Redeemer of all Men, and Sanctifier of his Church and People, three Persons, Father, Son, and Holy Ghost, one God over all, blessed for ever.

And because the Faith of most is but notional and verbal only, daily decaying as the World Luke 18. 8. draws nearer to an end, examine the sincerity of your Faith by these essential properties thereof.

1. If it purifie your hearts from all unworthy Act. 15. 9. thoughts of God, and vile affections that separate from him.

2. If it encrease divine Love in your heart: Luk. 7. 47. which was *Mary Magdalen*'s Faith.

3. If it makes you devout and intense in your Mat. 15. 28. Prayers: which was the Woman of *Canaan*'s Faith.

4. If thereby you cleave unto God, and make him your choice, above all the pleasures Heb. 11. 24, 25, 26. and treasures of the world: which was *Moses*'s Faith.

Heb. 11. 33, 34. 5. If it make you strong, to resist even unto blood: which was the Faith of all Martyrs.

6. If it bring forth the fruits of good works: Act. 10. 2. which was *Cornelius*'s Faith, and is the life of Jam. 2. 26. Faith.

II. *To trust in him.*

1. Examine, first, whether both in prosperity and adversity your mind hath so been staid Psal. 62. 1. in the Lord, as not to be puft up by the one, 2 Thes. 3. 3. or dejected by the other.

2. Have you not betrayed your trust in the 1 Pet. 5. 7. care and providence of God, so as either to distract your mind with carking cares for worldly

worldly concerns, or yet to use any unlawful means to acquire or preserve health, wealth, credit, liberty, or life it self?

3. Have you not *leaned to your own understanding*, trusted to your own wit, policy, strength, riches, nor yet in the favour and power of any mortal man, to the weakning of your dependence on God alone? Prov. 3. 5, 1 Tim. 6. 17. Jer. 17. 5, 7.

III. *To hope in him.*

1. Whether to enjoy God, and those joys which are in his presence attainable *, be the great and main object of your hope ||, as being created after his image, and to attain the perfection of your being in the beatifical enjoyment of his Sacred Majesty *. * Psal. 16. 11. || Ps. 71. 5. Jer. 17. 7. * Psal. 73. 24, 25, 26.

2. Hath your hope to enjoy God been accompanied with a Conformity to the nature of God, *being holy as he is holy, merciful as he is merciful* ||? For you hope in vain to see God in Heaven and enjoy him, except you be God-like *. || 1 Pet. 1. 15, 16. Luke 6. 36. * Mat. 5. 8, 9.

3. Have you so hoped to enjoy the promises of God, as to obey his precepts, and be fruitful in all good works? *Hope in the Lord, and be doing good* ||: your hope is otherwise but a sinful presumption, or at the best but *the hope of the hypocrite that perisheth* *. || Psal. 37. 3. * Job 8. 13.

4. Hath not your hope in the mercies of God through the merits of *Christ* emboldned you to go on in any known sin unrepented of, and banished grace out of thy heart?

IV. *To fear God.*

1. Hath thy fear of God's Judgments equally balanced thy hope in his Mercies, revering his justice, and the direful threats and exam-

ples thereof in his Holy Word, so as not to dare to sin against him? *Fear the Lord, and depart from evil* *.

* Psal. 4.5. Prov. 3.7. Phil. 2. 12.

2. Have you not more feared to sin in the sight of men, than in the presence of God; more feared to displease man, than to incur the displeasure of the Almighty; more feared to lose thy credit amongst thy neighbours and companions, than to hazard the loss of God's favour; nor yet more feared the penalty of humane Laws, than the threatnings of the Divine ||?

|| Prov. 29. 25.

3. Hath thy Fear of God been rather *filial*, *viz.* a fear to offend so gracious a Father, than *servile*, for fear of punishment? But because we are commanded *to work out our Salvation with fear and trembling* *; examine, whether the filial fear of God prevail in your heart, and gather strength over the servile fear, till at last it be quite *cast out by perfect love* ||; which is the next Duty in this Commandment injoyned.

Is. 51. 12. Luk. 12. 4, 5. * Phil. 2. 12. || 1 Joh. 4. 18.

V. *To love the Lord thy God with all thy heart, and with all*, &c.

This Divine Love includes all these graces, and all the particulars of the duties we owe unto God. And because every man pretends to love God, how falsely and deceitfully soever he think or say it, therefore this Divine affection is to be strictly examined by these following Rules.

Mat. 20. 37, 38. 1 Cor. 13. 1, 2, &c.

And, 1. as thy Hope, so thy Love of God is not sincere, except thou be in some good measure conformed to his nature, *pure as he is pure, just, good, gracious*—as God is so. *Be ye followers of God as dear children, and walk in love.*

Eph. 5. 1, 2.

2. If

2. If the will of God be the rule of thy will, and moderator of all thy affections, loving what he loves, hating what he hates, even to the love of thine enemies, and hatred of thy friends, if in competition with the love of God. Ps. 97. 10. Mat. 5. 44. Luk. 14. 26.

3. If the chief end of all your actions be to please God, more than to please your self, or to pleasure any person, how great and high, how near or dear soever. 1 Thess. 2. 4. Mat. 18. 8. Mat. 10. 37.

4. If it be the joy of your heart to come into the House of the Lord; to converse with him in holy prayers, publick and private; to contemplate his perfections and felicities, so as to be inflamed with longing desires and affectionate breathings after him; to glorifie him both with heart and voice, both with your lips and in your life. Ps. 122. 1. Isa. 2. 3. Ps. 27. 4. Ps. 42. 1, 2. Ps. 71. 20, &c. Mat. 5. 16. 1 Pet. 2. 12.

5. If you be quick, ready, active, regular and constant in your Obedience to all his Commandments. Joh. 14. 15.

6. If you long to have a more full enjoyment of God in the world to come; and do not rather prefer a troublesome temporary abode in this life, before the pleasures of God's right hand in the other. Ps. 63. 1, 2. 2 Cor. 4. 18. and 5. 1, 2, 3.

By these Rules you may examine your self, whether you love God *in deed and in truth*, and not in *conceit* and *verbally* only.

VI. *To call upon God, and give him Thanks.*

In the habitual practice of the former Graces of the Spirit consists the *worship of God in Spirit*: and they are all put in practice chiefly by holy *Prayers* unto God and *Praises* of him, which is therefore the principal part of God's outward worship. And, John 4. 23, 24. Ps. 50. 23.

Ps.134.2. Mat.6.6, Ps.55.17, Eccl.11.6.

1. Here examine how frequently you have slighted and omitted to call upon God, being hereunto obliged, both publickly in the congregation, and privately in your closet, morning and evening at least, signified by the *morning and evening sacrifice.*

2. How often hath any slight occasion and pretence made you neglect this indispensable duty of Prayer, especially the publick prayers of the Church? and have you not been secretly glad when any such occasion hath happened?

3. Being come into the House of God, have you not neglected to joyn in the prayers and service of God there celebrated, and through ignorance and dulness, or a sinful shame, omitted to *lift up your voice in the congregation, to praise the Lord in hymns and psalms and spiritual songs*, and audibly to say *Amen* to the prayers of the Church? For 'tis not the Minister's duty only to pray and preach in the Church; but *in the Temple of the Lord doth every man speak of his honour.*

Eph.5.19. Ps.106.48. Psal.29.9.

Eccles.5.2.

4. Have you not been *too rash with your mouth to utter any thing before God*, that is either unfit, impertinent or unlawful to be asked; but have first weighed all your words in *the balance of the Sanctuary*, and have framed all your prayers according to the pattern which our Lord hath given us, both by his own prayer and the prayers of his Church?

Hos.14.2. Mat.6.9.

1 Tim.2.1.

5. Have you prayed for others, *viz.* all Superiors and relations of every kind, and not only for such as are your friends, but for your very enemies also?

Mat.5.44.

Jam.4.8.

6. Have you first endeavoured to *purifie your heart* from all hypocrisie, and to *cleanse your hands* from all your actual sins by true repentance,

tance, before you make your approaches to the most Holy God by prayer?

7. Do you practise as you pray, in the careful use of those means which God hath appointed, to obtain your petitions? Jam. 1. 6, 7, 8.

8. Do you daily praise God for his great glories in himself, and give him thanks for his manifold graces, both general to all men, special to his Church and people, and particular to your self expressed? And do you shew forth the praises of God, not only with your lips, but in the good works of your life, that others may be thereby excited to glorifie God also? Eph. 5. 20. Mat. 5. 16.

The Second Commandment.

Thou shalt not make to thy self any graven Image, &c.

Examination by the Second Commandment.

1. HAve you not in your phantasie misrepresented the most pure and spiritull God, under any bodily shape or visible being whatsoever? Deut. 4. 15, &c.

2. Have you not served the creature more than the Creator, making *a God of the World* by Ambition, and *Covetousness which is Idolatry*, or *a God of your Belly* by Luxury, and the too much indulging of carnal delights? Rom. 1. 25. Col. 3. 5. Phil. 3. 19.

3. Have you not *set up your idols in your own heart*, idolized your own imaginations, by believing and worshipping God otherwise than himself hath prescribed, either immediately in his Holy Word, or mediately by the Ministry of his holy and true Church? Ezek. 14. 4. Ps. 81. 9. 12. 2 Cor. 10. 5. Deut. 4. 2. Heb. 13. 7.

4. Have

4. Have you worshipped God as with all internal devotion of Soul, so also with all external, humble and low prostration of Body? For in being forbidden to fall down to serve Idols, or any false gods, you are thereby bidden to fall down in serving the Lord.

Ps. 95. 6. 1 Cor. 6. 20.

5. If *you abhor Idols*, examine if you have not been guilty of *Sacrilege*, which *is to rob God in Tithes and Offerings*, or of whatsoever is devoted to his Service. Both of which sins are equally condemned by this Law: for as by *Idolatry* God is robbed in his service; so by *Sacrilege*, in the support and maintenance of his service.

Rom. 2. 22. Mal. 3. 8.

The Third Commandment.

Thou shalt not take the Name of the Lord thy God in vain, &c.

Examination by the Third Commandment.

HAve you not profaned the Name of God, either,

1. In your Thoughts, by entertaining any mis-becoming apprehensions of God's Majesty, and such as are vain and mean, and far below the *Name* of God, which is *great*, *wonderful and holy*? Or,

Ps. 99. 3.

2. In your Words, by any scurrilous and irreverent discourses of God, or impertinent and unseemly addresses unto him? Or,

Jam. 2. 7.

3. In your Actions, by the ungodliness and injustice of your conversation, giving occasion to others *to blaspheme his Name*?

2 Sam. 12. 14. Rom. 2. 23, 24.

4. Have

4. Have you taken no * false and unlawful Oaths, nor yet been guilty of too ordinary, customary swearing in discourse, or cursing by the dreadful Name of God, which is only to be mentioned for adoration and blessing? * Lev. 19. 12. Mat. 5. 34. Jam 5. 12. Ps. 109. 17. Jam. 2. 10.

5. Have you carefully observed those lawful Oaths you have taken in order to subjection to higher powers, nor yet have taken any that have been contrary thereunto? Ezek. 17. 18. 19. Zach. 8. 17.

6. Have you to the utmost of your power observed all just promises made unto others, though to your prejudice in your outward affairs? Psal. 15. 4.

And because the Name of God is to be honoured in all things that have his Name enstamped thereupon; you may therefore upon this Commandment examine as to the duties you owe, first, *to the Word*; secondly, *to the Sacraments*; thirdly, *to the House of God.* Lev. 21. 6. Deut. 28. 58. Jer. 34. 15, 16.

As to the Word of God.

1. HAVE you a far more venerable esteem for *the Word of God*, than for *the word of man*, though spoken in the Pulpit, wisely distinguishing betwixt the *divine inspiration* of the one, and the *humane invention* of the other? 1 Thess. 2. 13.

2. Do you believe unfeignedly all that God hath spoken in his Holy Word, whether by doctrine or example, promises or threatnings? and have the promises of God's Word allured you to obey its precepts, and the threats (confirmed by examples) deterred you from doing what is therein prohibited? Psal. 19. 7, &c. Ps. 90. 11.

3. Have you not placed your Religion in the bare reading of Holy Scriptures, and hearing of Sermons, without due consideration of the weight and true meaning of what you have heard Mar. 4. 24.

Jam. 2. 22. heard or read, and without the careful practice thereof in your life?

2 Pet. 1. 20. 2 Pet. 3. 16. 1 Tim. 6. 3, 4, 5. Tit. 3. 9. 4. Have you not made your own *private interpretation* of Scriptures, nor *wrested* any Text to another sense than the Holy Spirit of God intended therein, either to please your own fancy, or maintain some private opinion, or to minister to contention and dispute?

5. Have you not used the Word of God in ordinary and common talk, either to excite to merriment and laughter, or to shew your own wit, and secretly boast of your reading and readiness therein?

As to the Sacraments which Christ hath ordained in his Church.

1. IN general; Have you a very high and holy esteem for those blessed means of Grace and mysteries of Salvation, believing unfeignedly the great necessity and efficacy both of *Baptism* and the *Lord's Supper*, and not upon any pretexts or pretences neglecting the devout and reverend use of either, as occasion and opportunity hath been offered?

John 3. 5. and 6. 53.

2. Have you not profaned the consecrated Elements of either Sacrament, by esteeming and using them as common things?

Acts 10. 14, 15.

3. As to Baptism in particular, your grand duty is, to examine your self frequently by that solemn Vow you made when Christened, confessing and bewailing your manifold transgressions thereof, and daily renewing your Covenant with God; resolving and promising daily to forsake the Devil, the World, and the Flesh, and devoting your self to the sacred service of God by a true and lively Faith, and Obedience to his Commandments. The breach of which

Vow

Vow unto God is a greater offence than that of ordinary Swearing: because in the one God is but call'd upon as *a witness*; but in the other he is *a party* concerned.

Concerning the Sacrament of the holy Body and Blood of *Christ*, examine,

1. How often you have neglected to come, being invited, to that blessed Feast. And here consider the causes of this sin: which are, 1. ignorance of your Duty, joyned with a slothful and careless neglect to take pains for instruction, or apply your self to your Pastour for direction; 2. the terror of unworthy receiving considered, but the duty to receive not remembred; 3. impenitence, and continuance in sin, preferr'd before the Sacred Religious actions of a due preparation, and devout participation of that Bread of life.

Isa. 55. 1, 2, 3. Isa. 5. 13. 1 Cor. 11. 28, 29. Isa. 55. 7.

2. Notwithstanding which impediments, examine, have you not presumed to come to that Sacred Feast, being ignorant of *the nature*, of *the ends*, and *benefits* thereof, and so received the same unworthily, *not discerning the Lord's body?* Or having knowledge,

1 Cor. 11. 27, 29.

3. Have you accordingly prepared your self aright, to come unto that celestial banquet; and that, 1. by a through examination of your self, to find out your sins and failings; 2. by a full confession of them to God, and in some cases to Man, and that, 3. with all contrition and godly sorrow for sin, and 4. with a full purpose of amendment; renewing your covenant with God, contracted in the foregoing Sacrament of Baptism, and now to be sealed in the Sacrament of *Christ*'s Blood?

1 Sam. 7. 6. Jam. 4. 8, 9, 10. Acts 3. 19. Heb. 10. 16, 17.

4. Have you with all reverence and humility, both of Soul and body, approached to that Sacrament?

1 Cor. 6. 20.

crament? and have you received the same,
Ro. 5. 1,2. 1. with a lively Faith in the mercies of God, through the merits of *Christ*; 2. with all Devotion and thankfulness of heart, in the grateful
Joh. 3. 16. acknowledgment of God's infinite love, in giving his Son to be both *the price* of your Re-
1 Tim. 1. 15. demption, and *the food* of your Soul; 3. with
1 Pet. 1. 18, 19. an entire and unfeigned Charity towards all
Joh. 6. 51. men; 4. being inwardly affected with a spiri-
Mat. 5. 23, 14, 25. tual joy in the Lord?

Isa. 12. 3. 5. After the participation of those divine Mysteries, examine, 1. whether you feel your former sinful motions, sensual and worldly lusts dying and decaying in your heart: 2. whether
Rom. 14. 17. you have any sense of God's mercy refreshing your Soul as to the pardon of your sins past; and 3. of Grace quickening and strengthning you to serve God more sincerely and industriously for the time to come. If not, you may justly suspect your self guilty, either of an undue preparation, or some sinful defect in the participation thereof.

And because the Name of God is called not only upon his *Word* and *Sacraments*, but also upon the *Place* where those are administred; examine whether you have made your approaches to that House which is called by his Name,
1 Cor. 3. 17. (*viz.*) *the Temple of the Lord, the house of God*, &c.
Ps. 93. 5. and demeaned your self therein with that lowly
Mat. 21. 13. Reverence and Humility, both inward and out-
Psal. 5. 7. 132. 7. ward, as becomes the place that is separate to
Psal. 11. 4, his service, and sanctified by his special pre-
Hab. 2. 20. sence therein. If otherwise, remember with
1 Cor. 3. 17. horror, *if any one defile* or *profane the Temple of the Lord, him shall God destroy; for the Temple of God is holy.*

'Tis

'Tis here objected, that the immediate following words [*which Temple ye are*] do imply this Text to relate to holy Persons, not to any holy Houses of God. But 'tis answered, That this makes not void that duty of holiness which becometh the House of God, but rather confirms the same: for these words [*which Temple ye are*] are an illation or consequence flowing from this which the Apostle takes for an undeniable principle, [*The Temple of God is holy.*] And the plain and full meaning of the whole Verse is in other words briefly this. The *material Temple* or House of God, is a figure of the *mystical Temple* or People of God. As therefore the material Temple is an holy place, being sanctified to the Holy Service of the most Holy God; and whosoever profanes the same by irreverent and indecent carriage there, him will God destroy: so the People of God, being his mystical Temple, must keep themselves undefiled and pure both in heart and life, that God destroy them not.

The Fourth Commandment.

Remember that thou keep holy the Sabbath-day, &c.

Examination by the Fourth Commandment.

1. HAVE you wisely distinguished betwixt times sacred and profane, by esteeming of such days as are devoted to the service of God, in a select and separate respect, from such Eccluſ. 33. 7, 8, 9.

such as are common or ordinary days allowed for the service of man?

2. Have you not omitted the Christian Duties required to the Sanctification of the Lord's day, and of every day holy to the Lord; *viz.* 1. the Publick Prayers with Thanksgivings, the *Psalms and Hymns and Spiritual Songs* in the Lord's House? 2. the offices of charity, Alms-deeds, Visiting the Sick?

Eph. 5. 19. Isa. 56. 7. Mat. 12. 12.

3. Have you not profaned any days devoted to God's Publick Worship, by doing such servile works that might be omitted, or by going unnecessary journeys, or by spending the same in idle or vain sports, luxury and wantonness?

Mar. 3. 4. Isa. 56. 2. Ex. 20. 10. Isa. 58. 13.

4. Have you observed not only the *Festival-days*, but also those days of *Fasting* and *Humiliation* which have been observed in all ages of the Church of *Christ*, by the devout people of God, and are enjoined by lawful Superiors, in order to the obedience we owe to the Commands of God?

Joel 1. 14. Mat. 6. 16. 1 Cor. 7. 5. Lev. 16. 29, 30.

5. Have you kept the true Christian spiritual Sabbath, which is, to rest from the service of sin, and to be wholly devoted to the service of God here; so that you may reasonably hope to keep an eternal Sabbath of peace and joy with God and all the Choire of Heaven hereafter?

Heb. 4. 9, 10, 11.

The

The Fifth Commandment.

Honour thy Father and thy Mother, &c.

Examination by the Fifth Commandment.

THE Christian Duties enjoin'd in this Commandment, are as many as there are Relations of *Superiority* and *Inferiority* amongst men.

1. As to your *natural* Parents: Have you not been stubborn and irreverent in your carriage towards them? have you not secretly despised them in your heart, nor openly published their infirmities? have you not slighted their wholsom admonitions, nor disobeyed their lawful commands? have you not neglected to comfort and relieve them, to the best of your power and skill, in their sickness, wants, weakness, and old age? and have you not secretly coveted their estates, though by their death? Deut. 21. 18. Prov. 20. 20. & 23. 22. Prov. 30. 17. Prov. 1. 8. & 4. 1. & 13. 1. Eph. 5. 1. Eccluſ. 3. 12, 13. Mark 7. 11, 12.

2. If you be a Father or a Mother of Children, examine, 1. have you taken care to see they were rightly and in due time baptized? 2. that they be taught, as soon as they are able to learn, what a solemn Vow was made in their name when Baptized, with the Principles of Religion implied therein, and depending thereupon? 3. to correct them for their offences, that they contract not a custom in sin? 4. to give them good example? 5. to pray for them in private, and openly to give them your blessing? 6. to provide for them according to your ability; and not to spend in needless riot, or otherwise, what ought to have been reserv'd for their maintenance? Eph. 6. 4. Heb. 12. 9, 10, 11. Eccluſ. 3. 9. 1 Tim. 5. 8.

1 Pet. 2. 13, 14. Jude 8. 2 Pet. 2. 10, 11. Rom. 13. 6. Tit. 3. 1. Rom. 13. 1, 2. Prov. 24. 21. Eccles. 10. 20. 1 Tim. 3. 1, 13. Luk. 10. 16. 1 Tim. 5. 17. Heb. 13. 17. Eccluſ. 7. 29. Joh. 10. 4, 5. 2 Tim. 4. 3, 4. Prov. 25. 1. Iſa. 29. 21.

3. As to your *civil* Father, who is *the King as Supreme*; have you not been cenſorious and malapert, in judging and traducing him or his government? Have you not grudged to pay him toll or tribute; refuſed to obey his lawful commands; had no hand in riſing up againſt him, nor contributed thereunto, by ſowing ſedition and faction, ſpreading infamous reports ——?

4. As to your *ſpiritual* Fathers, the Biſhops and Paſtors of *Chriſt*'s Church; have you not deſpiſed their Calling, but honoured them according to their reſpective degrees and ſtations in the Church of *Chriſt*? Have you not ſlighted and diſobeyed thoſe commands and admonitions which God by them hath given you? Have you not denied or diminiſhed their dues, or payed them grudgingly? Have you not forſaken your lawful Paſtor, to follow after factious Preachers, or ſuch who more tickle your itching ears; which is the iſſue of a corrupt heart, and the high-rode to errour and falſhood? Have you not been angry, when told of your faults, or put in mind of the errours of your ways, and refuſed to return and amend thereupon?

Rom. 12. 10. 2 Tim. 2. 2[illegible]. 1 Pet. 2. 17.

5. Have you been reſpective and lowly in your demeanour to all your Superiors, whether in age or office, learning and judgment, temporal eſtate and preferment, giving to each the honour due to their reſpective conditions; and this though you have no dependance upon them, nor hopes to receive any benefits from them?

Tit. 3. 3.

6. Have you been meek, gentle, courteous and affable unto all men, as becomes the ſpirit of a true Chriſtian; not high and haughty, churliſh and diſtaſteful in your carriage towards any; ſlighting, undervaluing, ſcorning your equals,

equals, if not your betters, in ſome reſpects? However, the truly humble good Chriſtian *eſteems others better than himſelf.* Phil. 2. 3.

7. If you have any perſons under your command, as a Maſter of a Family, have you not been over-harſh and rigorous towards any of your Servants, nor defrauded them of their wages? and have you preſerved them, to your power from the wrongs of others? and have you taken care, what in you lies, for the good of their Souls, *viz.* that they be Catechiſed in the Principles of Religion, and duly frequent the publick Worſhip of God, both in Church and family? Eph. 6. 9. 1 Sam. 12. 3. Gen. 18. 19. Joſ. 24. 15.

8. If you be a Servant, examine, have you been obedient to your Maſter in all his lawful commands? juſt and true in the managing his buſineſs, ſo that he hath ſuffered no loſs, either by your careleſneſs or diſhoneſty? and hath your carriage towards him been ſubmiſſive and meek, not anſwering again, when provoked by hard language? Eph. 6. 5. Tit. 2. 9, 10.

9. In a word, have you obeyed that admonition of St. *Paul*, which is the more full meaning of this Fifth Commandment, *Render therefore to all men their due; tribute to whom tribute is due, cuſtom to whom cuſtom, fear to whom fear, honour to whom honour. Owe no man any thing, but to love one another; for he that loveth another, hath fulfilled the law.* Rom. 13. 7, 8.

The Sixth Commandment.

Thou shalt do no murther.

Examination by the Sixth Commandment.

THere are several degrees of *Murther* in this Law prohibited; and though you have not been guilty thereof by blood-shed, yet examine,

Matth. 5. 21, 22. 1. Have you not been guilty of immoderate *Anger*, been peevish, and disquieted at trifles, at slight miscarriages of others, and inconsiderable accidents about you?

Prov. 27. 3, 4. Eph. 4. 31. Jam. 1. 19. Mat. 5. 22. 1 Pet. 3. 9. Mat. 5. 40. 2. Hath not your anger swelled into wrath and fury, nor been drawn out into hatred and malice, nor broken out into bitter and opprobrious language, *rendring evil for evil, and railing for railing*; brawling and quarelling for any offence; going to law upon petty and small occasions of trespass?

Psal. 37. 1. Rom. 13. 13. 3. Have you not *envied* the good parts and endowments, or the wealth and preferments, or the flourishing estate of others, in any respect, though they may be wicked and unworthy?

Lev. 19. 18. Mat. 5. 38. 4. Have ye harboured no secret grudge in your heart towards any person, nor entertained any secret thoughts and desires of *revenge?*

Prov. 24. 17. Rom. 12. 15. 5. Have you not secretly rejoiced at the losses, crosses, disgraces or death of any?

Exod. 21. 22, *&c.* 6. Have you no way impaired the health either of the Souls or Bodies of others; either by hurting, maiming, wounding any person in body, or tempting them to sin, to the ruine of their souls, or provoking their spirits, or neglecting to perform the Christian duties of

Mat. 18. 6. Gal. 5. 26.

of Charity, both corporal and ſpiritual, unto them ?

7. Hath your demeanour been with all meekneſs and humility, being loving, kind, tender-hearted, pitiful, peaceful, and eaſie to be entreated, with the ſeveral qualifications of true Chriſtian charity, without which no true Chriſtianity ? Mat 11. 29. Eph. 4. 32. 1 Cor. 13. 1, &c.

8. Have you not impaired your own health, by ſurfeiting, drunkenneſs, uncleanneſs, or giving way to any unruly luſts, paſſions and deſires, even againſt your reaſon and judgment ? Prov. 21. 16.

The Seventh Commandment.

Thou ſhalt not commit adultery.

Examination by the Seventh Commandment.

THE Chriſtian Vertues in this Law commanded, are *Chaſtity* and *Temperance*, the one being not to be preſerved without the other : and of both theſe there are ſeveral degrees ; the tranſgreſſion of each of which is to be here examined. And,

Firſt, Concerning *Chaſtity*; becauſe the uncleanneſs of the heart is as vile before God, as any act of that kind before man, examine, Mat. 5. 28.

1. Have you not pleaſed your fancy with looſe and wanton imaginations ; nor ſuffered unchaſt thoughts ſo long to dwell in your heart, till by the corrupt bent of its concupiſcence they have grown into unruly luſts ? and have you endeavoured to ſubdue thoſe luſts, and not ſuffered them to break out, either, 1. into any filthy Col. 3. 5. Eph. 4. 29.

communication, ſcurrilous and obſcene ſpeeches? 2. into any ſinful ſollicitations and temptations of others to commit uncleanneſs with you, by
Mat. 5. 29, 30. the wantonneſs of the eyes, hands, tongue?

2. Have you not gazed upon any perſon, till
Mat. 5. 8. your eyes have betrayed your heart ſecretly to luſt, and ſinfully to enjoy them?

And as to the acts of corporal uncleanneſs, they are of ſuch a loathſom nature, as not fit
Eph. 5. 3. to be *once named* amongſt Chriſtians; your own Conſcience will be your beſt guide for your examination in ſuch particulars: wherein conſider and ſeriouſly weigh the aggravating circumſtances of time, place, perſon; the unrulineſs of your luſt, againſt all the laws of God and Nature, right Reaſon, and holy Religion: con-
1 Cor. 6. 15, &c. ſider the inconſiſtency of every ſuch deed of darkneſs with the purity of your profeſſion, and
Eph. 5. 5. your relation of being *a member of Chriſt, a child of God, and an heir of Heaven.*

Upon the conſideration of this, let this *Memento* of that one Father have a deep impreſſion upon your Soul, That *in every luſt of uncleanneſs, as the unlawful flame thereof goes up into Heaven, ſo the filthy ſtench thereof goes down into Hell.* And as another Father obſerves, *I am perſuaded, that the greateſt number of the Souls tormented in Hell, have been leſs or more guilty of this Sin.*

Secondly, And becauſe unlawful luſts are
Jer. 5. 7, 8. nouriſhed and maintained by *Intemperance*, and that chiefly,

1. In Eating and Drinking, either more, or more often than is conducible to the two ends of feeding; firſt, to maintain life; ſecondly, to preſerve health: examine, how frequently you have croſs'd theſe ends of God and Nature, either,

ther, 1. by too much curiosity and daintiness to please an exotick palate, and humour a rebellious appetite; or, 2. to maintain and strengthen the lusts of the flesh; or, 3. to please and humour others. And herein by drinking to excess, consider, first, the sinful expence of your Time; secondly, of your Talent and Estate; thirdly, of the health and good temper of your Body; fourthly, of the soundness and quickness of all the faculties of your Mind; fifthly, of what might and ought to have relieved the poor; sixthly, of contracting the guilt of the excess of your companions, at least by your compliance with them, if not tempting of them to drink: the which, though it be look'd upon as a matter of jest and merriment, yet 'twill end in sadness and woe. And though perhaps, through the strength of your brain, and good constitution of body, you may come off from your excess without any visible distemper; yet that frees you not from the sad woe to such denounced. And 'tis woful enough, that this beastly sin of eating and drinking to riot and excess, is inconsistent, as the former, with your Christian profession, and hopes of Heaven.

Prov. 23 3. Deut. 31. 20. & 32. 15. Eccluſ. 9. 12. Luk. 21. 34. Eccluſ. 37. 29, 30, 31. Luk. 16. 19, *&c.* Prov. 23. 29. Iſa. 56. 12. Wiſd. 2. 6, *&c.* Hab. 2. 15, 16. Iſa. 5. 22. Luk. 6. 25. 1 Cor. 6. 10. Gal. 5. 21.

2. And since an account must be given of your precious Time, examine whether your intemperance in diet hath not often engaged you to spend your time either in immoderate sleep or slothfulness, whereby the sinful lusts of the flesh are fomented; which was the sin of *Sodom*: and 'tis the only business of the slothful man to tempt the Devil, who tempts man unto all other sins.

1 Theſſ. 5. 6, 7. Iſa. 56. 10, 12. Ezek. 16. 49.

3. Intemperance and excess in Apparel, is not only a sign of pride and vain-glory, but a

ſymptom and allurement to unlawful luſts. Examine if your attire be ſuch as is, 1. agreeable to your rank and condition; neither af-
Luk.7. 25. fectedly ſordid, nor too curiouſly fine and coſtly: 2. anſwerable to the ends of cloathing, *viz.* firſt, to cover your nakedneſs; ſecondly, to preſerve, by moderate warmth, the health of the body: in either of which reſpects to af-
Luk.16.19. fect gorgeous apparel, or to be proud of the
Phil.3.19. ſame, is to *glory* in your *ſhame*; to cover which
Gen.3.21. ſhame, the uſe of garments was firſt inſtituted. Again, have you not envied others for the bravery of their apparel, but rather pitied their folly; remembring that the true ornament of a
1 Pet.3. 4. Chriſtian, is *the hidden man of the heart, even the ornaments of a meek and quiet ſpirit?*

Eccl.2.19, 11. & 3. 12, 13. 2 Sam. 11. 2, 3. 4. Recreations are not only uſeful, but neceſſary to recruit the vigour both of the Soul and Body, when overtoil'd with labour; but are too often the foments of unlawful luſts: and therefore as to theſe, examine, firſt, that your recreations be in themſelves lawful, neither diſhonourable to God, nor ſcandalous and
Eph.5.11. injurious to man: 2. that they be not unſeaſonable, to the hindrance of any duty to God
Eccl. 3.1. or man: 3. that you be not immoderate in their uſe, by making that your employment, which ſhould only fit you for employments more
Eccl. 8. 5. uſeful: 4. that your recreations be not what they are vulgarly call'd, *paſtimes*; it being
Eccl. 2. 1, 2, 3. ſtrangely imprudent to ſpend that precious time in toys and vanities, which is lent only to work
Phil.2.12. out the eternal Salvation of your Soul.

The

The Eighth Commandment.

Thou shalt not steal.

Examination by the Eighth Commandment.

A MAN may *steal*, and play the thief, 1. to himself; 2. to others.

1. As to the first, consider, if you have not ruin'd, decayed or diminished the estate God hath given you, either, 1. by your own careless and imprudent management thereof; or, 2. by the carelesness and profuseness of others, whom you intrusted, but not discreetly regarded; or, 3. by your sloth and negligence in your calling; or, 4. by your prodigal and profuse mis-spending; or yet, on the contrary, 5. by pinching and too much sparing, and denying thy self the full and lawful enjoyment of thy riches: the which, with several others, are the causes of poverty, and kinds of self-robbery.

Prov. 24. 30, 31. Prov. 6. 6. & 13. 4. & 19. 15. Prov. 18. 9. Eccl. 6. 1, 2. Prov. 24. 34.

2. As to injustice towards others, examine your self, 1. by the publick sins of oppression, or grinding the face of the poor: 2. of making hard bargains with the necessitous; of every forcible way either to get or to keep what not of right, or more than of right belongs to you: 3. by the private sins, 1. of pilfering and filching, which is properly call'd stealing; 2. of cogging and lying, to cozen and deceive; 3. of cunning to defraud and circumvent, in buying and selling, lending and borrowing, lending to the loss of the borrower, borrowing and not paying again; by false weights and measures, by counterfeit coin, naughty money, and the like unjust dealings.

1 King. 21. 1, *&c.* Isa. 3. 14, 15. 1 Sam. 12, 3, 4. Luke 19. 13, *&c.* 1 Thes. 4. 6. Deut. 15. 7, 8, 9. Ps. 37. 21. Hos. 12. 7.

Have

Mal. 3. 8. Eccluſ. 7. 29,30,31. Rom.13.6. Luk. 10. 7. Jer.22.13. Rom. 13. 7,8.

Have you not robbed God in tithes and offerings? nor his Prieſts in their accuſtomed dues? nor the King's Majeſty in his tribute, cuſtoms, honour and obedience due to him? nor the labourer of his hire, or ſervants of their wages? nor yet deprived any perſon of what either by law or cuſtom belongs unto him? All which, with many more particulars, are tranſgreſſions of that golden rule of righteouſneſs and charity, *Whatſoever you would that men ſhould do unto you, even ſo do unto them.*

Mat.7. 12. Deut. 15. 7. &c. Pſ. 41. 1. & 112. 9. 2 Cor.9.9. Pro.29. 7. Iſa. 58. 7. Eccl.5.11. Luk. 2.11. Pro. 3. 27. 2 Cor. 8. 12,13,14. Eccluſ.34. 21.

Have you not been uncharitable to the poor and indigent, either by not giving, or not lending to ſupply their wants? or by railing, reviling, and uſing opprobrious language towards them? Want of charity, is no other than downright robbery: for the poor man's livelihood is the rich man's ſuperfluity, and that is the poor man's due: it being as equal juſtice for the rich to relieve the poor, as 'tis for the poor not to ſteal from the rich.

This ſin is alſo a tranſgreſſion of the former law: for *the bread of the needy is their life; and he that defraudeth him thereof, is a man-ſlayer.*

The Ninth Commandment.

Thou ſhalt not bear falſe witneſs againſt thy neighbour.

Examination by the Ninth Commandment.

Mat. 12. 36,37.

NOT only of falſe and evil ſpeaking, but *of every idle word that men ſhall ſpeak, they ſhall give an account in the day of judgment.*

And

And therefore to make up your accounts against that great day of trial, 'twill be necessary to commune with your *heart, out of the abundance whereof the mouth speaketh.* 12. 31.

1. Whether you have been guilty of any *officious* lyes, by speaking falsly either in the cause of God, or of man. The first being unlawful, the second is highly sinful, though my neighbour may be benefited thereby. Job 13. 7. Col. 3. 9.

2. Have you told no *scurrilous* lyes, *vainglorious bragging lyes*, to please and humour your own and your companions sensual inclinations? Ps. 12. 2, 3. Eccluſ. 20. 24, 25. and 25. 2.

3. Have you told no false stories to allure others to be of your mind and judgment, though you be in an error? and 'tis very evident that you are both deceived your self, and desire to deceive others, when you tell a lye to maintain your opinion: for Truth stands in need of no lye to support it. Psal. 24. 4. Pro. 12. 17. and 13. 5.

4. Have you told no *infamous* lyes and scandalous stories, to detract and blemish the good name of any? If such stories should be true, 'tis uncharitable; but when falsities, abominable to report and spread them. Pro. 18. 8. and 24. 28. Eccluſ. 19. 7, 8. and 21. 25. Eph. 4. 25.

5. Have you not talk'd of the moat in your brother's eye to his disgrace, being blind as to the beam in your own? And have you not judged rashly, censured uncharitably of other mens actions, *viz.* not in the better, but worser sense? Matth. 7. 3, 4.

6. Have you not flattered with your lips, professing more love and respect to any than has been truly in your heart towards them? Prov. 26. 24, 25, 26.

7. Have you neither publickly nor privately testified what is false, to the diminution either of the reputation or estate of any man? Exc. 23. 1.

8. Have

Mat. 5. 22. 1 Pet. 3. 9. 8. Have you used no opprobrious language, as, *thou fool, knave?*----nor *answered railing for railing?*----

The sin of evil speaking is much aggravated from the quality of the persons evil spoken of. Pro. 20. 20. Jer. 18. 18. Exod. 22. 28 Jud. 8. As, 1. for Children to speak evil and reproachfully either of or to their Parents: 2. for a people to speak evil of their Pastors: 3. for Subjects to speak evil of their King and his Ministers of State. Which is the humour of false Prophets and Hereticks; it being the practice of Orthodox Pastors, Tit. 3. 1, 2. *to put their people in mind to be subject to Principalities and Powers, to obey Magistrates, to speak evil of no man*, &c.

The Tenth Commandment.

Thou shalt not covet thy neighbour's house, &c.

Examination by the Tenth Commandment.

1. HATH no lust inflamed your breast towards the Wife or Maid of another, or to covet whatsoever of his you vainly conceive serviceable to your sinful pleasures? So lusted *David* after the wife of *Uriah*. Mat. 5. 28. 1 Thess. 4. 5. 2 *Sam.* 11. 2.

2. Have you not coveted the house, lands, preferments, offices, or whatsoever is enjoyed by another, in order to your worldly profit? So coveted *Ahab* the vineyard of *Naboth*. Hab. 2. 9. Luk. 12. 15. 1 Kings 21. 1, &c.

3. Have you not secretly wished the loss or ruine of your neighbour's health, peace, credit, liberty, life, *or any thing that is his*, in order either to your pleasure or profit? Job 31. 29, 30. 1 Joh. 2. 1. and 3. 15.

4. Have

4. Have you not envied the flourishing estate of any, either in respect of their wealth, esteem, honour, preferment,---- and this whether in reference to your self, or to your friend? Num. 11. 28, 29.

5. Have you been content with your present state and condition in this world, how mean soever; not roving after the exterior consolations of the creature abroad, the only way to lose contentment in your self at home? Phil. 4. 11. 1 Tim. 6. 8. Matth. 6. 19, 20. Heb. 13. 5.

6. Have you been diligent and industrious in the duties of your calling, (without all carking solicitude,) both for the support of your self and yours, and for the relief of others? Prov. 13. 4. Eph. 4. 28. 2 Thess. 3. 8.

7. Have none of those great *Diana's whom all the world worshipperh*, viz. *the lusts of the flesh*, or voluptuousness, *the lusts of the eyes*, or covetousness, *the pride of life*, or ambition, taken up more room in your heart than the love of God, and the joys of the world to come? 1 Joh. 2. 15, 16.

My soul cleaveth to the dust: quicken me, O Lord, according to thy word. Psal. 119. 25.

CHAP. V.

The Examination of Religious Actions.

SUCH is the infelicity of our humane condition upon earth, that we frequently trespass against the Majesty of Heaven, not only by doing what God hath by his holy Laws forbidden, but also by the irregular performance of those holy acts of Religion which he hath commanded. Gen. 4. 4, 5.

And

And herein a more ſtrict ſcrutiny is required, a more narrow ſearch into all the ſecret receſſes and corners, windings and turnings of the corrupt heart: becauſe the ſins of ſuch actions as be outwardly holy do commonly lie more cloſely hidden from our apprehenſion and view, than thoſe which have no appearance of holineſs in them. Where,

1. Examine your intention in every good work, what is your chief end and aim therein. For *the light of the body is the eye:* 'tis the intention, the internal eye of the Soul, which renders every work, either of light or of darkneſs, ſinful or holy.

Matth. 6. 22, 23.

Conſider then, whether in Alms-giving, Faſting, Praying, Preaching, or any other Religious duty, you intend either, 1. the glory of God, rather than your own glory and eſteem; the praiſe of God more than the praiſe of men: or, 2. the good of your Soul, and the intereſt of Heaven, rather than any worldly ends or intereſts. 3. whether you perform ſuch or ſuch an holy action out of a true love to God, and obedience to his commands; or rather to pleaſe your ſelf, in following your own imaginations, inclinations and humours: 4. whether to ſatisfie your own conſcience, rather than to prevent the diſcourſes or cenſures of others; 5. to benefit others, rather than to pleaſe your own fancy. And laſtly, whether you have an eye to the recompence of reward in the other world, without reflection upon any ſecular advantage in this life.

'Tis too common with men, to miſtake their own wills for the Will of God, their own Fancies for Divine Illumination, the love of themſelves for the Love of God, and the revelations of

of flesh and blood for the Dictates of God's holy Spirit.

" The mind of man (saith S. *Gregory*) doth
" often bely it self, and conceits, both in a good
" work to love what truly it loves not, and also
" in an evil work to hate what throughly it
" hates not: nor can such secret collusions of
" the deceitful heart of man be throughly sifted
" and found out, until the secrets of all hearts 1 Cor. 4.5.
" shall be disclosed in that great day of a gene-
" ral examination and trial.

2. As the end of every Religious action is to be examined, whereby the equity or iniquity, sincerity or hypocrisie is discerned; so the care and caution, fervour and devotion of the heart in its performance, is to be considered: for *Cursed is he that doth the work of the Lord negligently.* Jer. 48.10. When the heathen Priests offered Sacrifices to their false gods, in the midst of their idolatrous Ceremonies an Herald cried unto them, *Age quod agis*, Be intent upon what you are about. And 'tis surely unreasonable to imagine, that the all-seeing spiritual God, or the God of the spirits of all flesh, should be pleased with any worship, or act of Religion, where the heart is not wholly intent thereupon, and devoted thereunto.

3. After any holy action performed in publick, examine your own thoughts, whether they reflect not upon your own dextrous wit, wisdom, elocution, zeal, or holiness, for any of which you may expect to be praised and extolled by men. And though your heart be so upright, as not to seek and hunt after popular applause; yet if you be affected and delighted with the praise of men, 'tis not without some tincture of vain-glory.

4. Have

4. Have you not been ſo ſecure, and conceited of your Religious performances, as to lay your ſelf the more open to after-temptations? for the more fervent and frequent you be in holy actions, the more earneſt and forcible will be your temptations by the enemy of all goodneſs. And theſe alſo ſhall the more eaſily prevail againſt you, the more ſecure you think your ſelf of the Divine grace and favour upon ſuch or ſuch Religious Duties conſcienenciouſly performed.

CHAP. VI.

The Examination of Repentance.

HAving by all theſe particulars examined your ſelf to find out your ſins, it will be neceſſary to try your Repentance alſo; that the great Antidote againſt the poiſon of ſin be not defective nor counterfeit. And the firſt particular herein to be examined, is the duty of *Examination* it ſelf.

1. Have you daily conſidered your daily offences, duly weighed them, and emptied them out of your heart by a full and particular Confeſſion of them in the preſence of God?

Pſal. 26. 2.

2. Have you ſo deeply conſidered your ſins in the ſtain and danger thereof, as to beget in your heart true compunction, and that *godly ſorrow for ſin which worketh repentance unto Salvation not to be repented of?*

2 Cor. 7. 10.

3. Hath not your Repentance been too often an hypocritical mocking of God, by returning again to your ſins repented; breaking your promiſes

Luk. 11. 24. Joh. 5. 14. 2 Pet. 2. 20, 21, 22.

promises of amendment in time of sickness, danger, and the like?

4. Have you *brought forth fruits meet for Repentance?* Such are, 1. more frequent and hearty Devotions for your sins of Ungodliness; 2. Almsgivings for your sins of Unrighteousness; 3. Fasting for your sins of Intemperance. If the tree of Repentance bring not forth such fruits, 'tis neither lively, nor likely to be accepted.

Mat. 3. 8. Hos. 14. 1, 2. Dan. 4. 27. Joel 2 12. Mat. 3. 10. & 7. 16, 17.

CHAP. VII.

Considerations with Directions in the Confession of Sin.

1. HAVING discovered the black stains and pollutions of Sin your Soul hath contracted, in the strict Examination of your heart and life by the foregoing particulars, with what other your own judgment and conscience may suggest unto you: your next work must be, to empty them all out of your Soul, to cast them out with an abhorrence; which is to be done by a particular and punctual Confession of them all unto Almighty God in prayer.

Num. 5. 6, 7.

Without such a sincere and through Confession of Sin, the Pardon thereof is not promised; and therefore not likely to be obtained by a bare and naked Faith in *Christ*, who very probably will not pardon and forgive men their trespasses, but upon his terms prescribed, which are not Faith alone, but Repentance also in the Confession, and forsaking of the sins confessed.

Lev. 16. 21. and 26. 40. Prov. 28. 13. 1 Joh. 1. 9.

2. 'Tis not to be imagined, that God therefore commands the Confession of Sins, as if he were ignorant or unmindful of any of our evil doings; for he saith *set* even *our most secret sins in the light of his countenance.* But hereby, first, in all humility we acknowledge our undeservings of the least of God's mercies: which, secondly, does magnifie the glory of his grace, and the greatness of his glory: thirdly, we discover our sores to our Physician, and our wants of mercy to the Father of mercies, our great needs of pardon to the fountain of goodness: fourthly, we declare our great obligations for pardon granted and mercy obtained: fifthly, our hearts are excited, and our affections inflamed with the greater love of our dear Lord, who died to merit so great a mercy: sixthly, the Confession of sin doth imprint in our hearts the deeper sense, with an abhorrence of them: and lastly, being cordially done, 'tis an evident sign that we have abjur'd and forsaken them.

Psal. 90. 8.

Jos. 7. 19.

Quando homo detegit, Deus tegit: cùm homo celat, Deus nudat: cùm homo agnoscit, Deus ignoscit. Aug. *in Psal.*

3. But the outward confession of the mouth, without the inward compunction of the heart, is but the shell of Repentance without the kernel, a carkass without a Soul to quicken it. King *David*, for his only Sin in the matter of *Uriah*, *every night washed his bed*, and (in the day-time also) *he watered his couch with his tears.* *Mary Magdalen* also with her penitent tears washed the blessed feet of our Lord: and such must be a flood of tears, and not a few drops only. S. *Peter*, for one single sin, *wept bitterly*: and 'tis recorded of him, that he never heard the cock crow through the course of his life, but by a shower of tears he declared the sorrow of his heart for his offence. And some of the Fathers have stiled Repentance *the Baptism*

1 Kings 15. 5. Psal. 6. 6.

Luk. 7. 38.

Luk. 22. 62.

Clem. Alex. *apud* Euseb.

tism of tears, as not to be exactly performed with dry eyes, in an outward verbal Confession of Sin.

'Tis confessed, that for sins of daily infirmity, small peccadillo's, and frequent failings through ignorance, inadvertency,----the daily confession of sins,----saying devoutly, (as S. *Augustine*) *Forgive us our trespasses as we----*, will be sufficient, through the merits of *Christ*, to obtain pardon of them: But such sins as be of an higher and deeper stain, sins of wilfulness and presumption, or perverseness and obstinacy of mind, and even lesser sins, when multiplied and continued, require a deeper sense and sorrow. For 'tis most just and equitable, that true and sincere Repentance be commensurate to the hainousness of the Crimes committed.

Quàm magnè deliquimus, tam granditer deflemus.--- Pœnitentia crimine minor non sit. Cypr. *Serm. de Laps.*

4. That your Confession may flow from *a broken heart*, which will render the same *a Sacrifice acceptable unto God through Jesus Christ*, these following Considerations and farther Directions may be useful.

Psal. 51. 17. 1 Pet. 2. 5.

Remember how deeply you stand obliged to *keep God's holy will and Commandments, and to walk in the same all the days of your life.* This was promised in your name when you were Christened; and if you have any sense or conscience of the Religion you profess, you have frequently renewed this your Baptismal Vow. And surely, to live in obedience to God's Commandments you are deeply obliged, 1. in general, in that he is the great Lord of all the world, to whom all things in Heaven and Earth do bow and obey: 2. more particularly, he is the God of thy life, health, strength, wealth, from whom thou hast received thy whole self, Body, Soul, Spirit, with all thou dost enjoy in this life,

or canst hope or desire to make thee happy, either in this world, or in the world to come.

5. That to offend a God so great, so good, so glorious, so gracious, and frequently to transgress his most holy Laws, contracts a guilt of such infinite weight and demerit, as will undoubtedly, without an infinite mercy, sink thy Soul to the bottom of Hell.

6. Consider for what foolish, petty, trifling things you have offended God: perhaps for a little filthy lucre, or some dirty delight, or to please a rebellious appetite, or to satisfie a mischievous, vindictive, malicious humour, or for the venomous breath of popular applause, or the aiery thing of a fansied esteem and the praise of men,----wherein the service of every such unprofitable and brutish lust is preferred before the service you owe to the great Majesty of Heaven, which consists in obedience to his Commandments.

7. Remember and ponder with your self, as the folly, so the filthiness of your Sins, how odious they render you both before God and Man.

First, as for God; he is *of purer eyes than to behold iniquity* *. The Sinner with his Sins are equally hateful unto him ||. So that your Sins do not only, 1. rob you of his grace and favour, and 2. render all your Prayers and all your other acts of Religion abomination unto him *; but also, 3. move him to raze your name out of the Book of life ||, and 4. to deliver you up to have your portion with the Devil and his Angels in that lake which burneth with fire and brimstone *.

* Hab. 1. 13.
|| Job 4. 8, 9.
Prov. 13. 5.
* Isa. 1. 12. 13, 14.
|| Exod. 32. 33.
* Rev. 20. 15.

Secondly, as for Man; even wicked men themselves will abhor and revile you for your Sins;

Psal. 11. 6.

Sins; but much, very much more hateful do they render you to all good men, who truly love God, and *hate* all that is *evil*. And questionless, you would be ashamed to look any men in the face, whether good or bad men, did they but know all that by you which you know by your self, and which God knoweth better than your self. Prov. 29. 27. Psal. 97. 10.

8. Call to mind some of the most aggravating Circumstances: how such or such a Sin was committed against the light of your mind, *wittingly* and *knowingly*; against the checks of your Conscience, *stubbornly* and *wilfully*; against the admonitions of God's Holy Word, and the dictates of his Holy Spirit, *presumptuously* and *contumaciously*; against your Covenant with God in Baptism, and frequently renewed in your Prayers, *profanely* and *perjuriously*; against your profession as a Christian to make conscience of your ways, *scandalously* and *offensively*.

And this guilt of Scandal is much aggravated, if you be a Master of a family, a Pastour of people, a Parent of children, a Magistrate, Minister, --- In every of which respects your Sin is doubled, by the encouragement of others to the like offence by your example.

9. In calling your sins to remembrance, 'twill be necessary also to call to mind several other Circumstances of many Sins; as the Time, when the Place where, the Persons with whom, the Manner how such or such a Sin was committed: *viz.* how bold, how impudent, how shameless, how peremptory, how furious and unbridled you were in the prosecution of such or such exorbitant desires, such unruly lusts, such irrational passions. Whether also 'twas the first or

second time only you transgressed in the like kind; or whether you have not rather been more frequently guilty, and so through custom and continuance your heart is hardened, and your repentance for the same but hypocritical and feigned, if any at all.

10. The most of these Considerations are of so high concernment, that if you will truly turn unto the Lord, from all the errours of your ways, your mind must dwell upon them, especially upon such as do most sting your Conscience, and affect your Heart, till the pride thereof be humbled, and its stubbornness subdued, and your Soul melt into holy compunction, and your eyes run over with the tears of Godly sorrow.

1 Sam. 7. 6. 2 Cor. 7. 10. Jam. 4. 9. 10.

11. And because your Soul cannot be truly humbled within you, except your body be humbled also, and God requires both Soul and Body in every act of his service; 'twill be requisite therefore that you prostrate your self upon the earth, in the confession of your sins. So holy *David* lay upon the earth, when he fasted and prayed for the remission of his sins. When the people of God made confession of their sins publickly in the Temple, they did it groveling on the ground, with their faces in the dust: and to this day the *Jews* do the same in their Synagogues, falling flat upon the earth, when they confess their sins, and the sins of their forefathers.

1 Cor. 6. 20. 2 Sam. 12. 16.

Wherein that which should yet have a greater influence upon too stubborn hearts and stifned joints, is, the example of our dearest Saviour, who, when he prayed, groaning under the burthen of our sins, *fell upon his face, and prayed, and sweat drops of blood, and prayed more earnestly,*

Matth. 26. 38. 39. Luk. 22. 44.

saying

saying the same words: herein *leaving us an example, that we should follow his steps*; not so much to mind variety of expressions, and multitude of words in our prayers and confessions, as to be throughly *humbled* both in body and Soul *under the mighty hand of God*, that he may vouchsafe to raise us up out of the mire and clay of all our sinful pollutions. 1 Pet. 2. 21. 1 Pet. 5. 6.

12. This humiliation of your selves both in Body and Soul for your Sins, cannot be perfectly, sincerely and throughly transacted, except your Prayers be joined with Fasting. That great *day of expiation*, commanded by God for the putting away of Sin, was a *Fasting-day*: and for this corporal mortification, as well as for the spiritual compunction, 'twas called *a day wherein to afflict the soul*. Lev. 16. 29, 30. Isa. 58. 3, 5.

The many admonitions and examples of Fasting, both in the Old and New Testament, and its frequent conjunction with Prayer, may sufficiently convince us of the necessity of this Duty, when we implore the Pardon of our Sins; as also of other acts of Mortification, for the taming and subduing of the flesh, which hath so shamefully rebelled against the spirit, as in the through Confession of Sins is acknowledged. Joel 2. 12. Matth. 17. 21. Luk. 2. 37. 1 Cor. 9. 27. Gal. 5. 17.

13. That you may be both humbled for your sins, and yet not despair of mercy and forgiveness, meditate upon the bitter Sorrows and Sufferings of our Blessed Redeemer.

Behold him with the eye of Faith and devout Meditation, expanded on the Cross, as on a Tormenting-rack: see him naked, and racked, and wounded, and bleeding for thy sins: no part of his Body untormented, no power of his Soul unsacrificed, no drop of his Blood unshed for thine offences. His tender Skin and deli-

cate Flesh was torn, and rent, and razed, by cruel lashes with forked whips; his Head crowned with thorns, the curse of the earth; his Sinews crackt, his Veins burst, his Joints disparted, and all his Bones started aside: whilst in the midst of these torments he offered up his Soul a Sacrifice for thy Sins.

And 'tis this precious Blood thus shed and applied to thy heart, if any thing, will mollifie its hardness, and melt thee into tears of *Compunction* for thy Sins, the cause of thy Saviour's Sufferings; into tears of *Compassion* with thy Redeemer in his *Passion* for thee; into tears of *Devotion*, in the dedication of thy whole self unto the service of his Majesty, who gave himself wholly to redeem and save thee.

And because Meditations upon this subject are of all others most effectual to excite Compunction and Devotion in the heart, and obtain Mercy; I have therefore annexed some short Meditations on the several Mysteries of our Redemption, and our Saviour's Passion, wherein every one may enlarge himself, as his Devotion shall suggest.

14. In the Confession of your Sins, as in every of your set solemn constant Prayers unto God, 'twill be very imprudent, and too presumptuous, to trust to your own *extempore* expressions, and boldly say only what at present comes into your mind; for this is to be *as one of them that tempt the Lord*. And by such rash, inconsiderate addresses, you offer to the All-wise God *the sacrifice of fools*.

Eccluſ. 18. 23.

Eccleſ. 5. 1, 2.

There's no Malefactor that petitions his Judge for the pardon of his crime, but will pen his Petition, and study to do it in such words as are pertinent, and not superfluous, that he offend not by any tedious, prolix or unnecessary expres-

expressions. And we cannot sure be less considerate and careful, when we Petition the great Judge of the World for the pardon of our Sins, which would otherwise sink our Souls to eternal horrour.

For the right performance therefore of a Duty of so high concernment, we have many Forms of Confession upon record in the Book of God, and other books of practical Devotion, both ancient and modern. But because such generals reach not punctually to the particulars of *Self-Examination* proposed, I have hereunto added, for the greater ease of the Reader, a Form of Confession, whereunto every man may add or diminish, as his Conscience tells him he is guilty or not guilty, also as he finds himself more or less guilty: remembring to enlarge upon every general head of Confession, the enumeration of all such particular Sins as relate thereunto.

Dan. 9. 4. &c. Hos. 14. 2, 3. Baruch 1. 15, &c. Luke 15. 18, 21.

And because there be few devout, orthodox, good Christians, but are affected with what is ancient and primitive, more than with the modes of new and modern Devotion; I have therefore added one Form of Confession out of the *Bibliotheca Patrum*, for its antiquity, and the general extent thereof.

15. After the Confession of your Sins, the most effectual Prayers you can use for the Pardon of them, are, next to the *Lord's Prayer*, the *Penitential Psalms*; the praying whereof with understanding and devotion, is truly and indeed to pray by the Holy Spirit of God: for such are undeniably the Dictates of God's Holy Spirit. I have therefore added the said Psalms, with the Lord's Prayer, paraphrased, that in the devout use thereof you may *pray by the spirit, and with understanding also.*

Eph. 5. 18, 19.

1 Cor. 14. 15.

CHAP.

CHAP. VIII.

A Form of Confession of Sin, fitted to the Rules of Self-Examination, whereunto every one may add or substract, as he finds himself guilty or not guilty.

In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

BUT I am unworthy, O Lord, to take thy Holy Name in my mouth, ashamed to lift up mine eyes to Heaven; for I have sinned against Heaven and before thee, in that I have daily broken my Vow and Promise made unto the God of Heaven. I am unworthy to be called thy Son, having obeyed the suggestions and done the works of the Devil; and I do therefore justly deserve, as a Child of the Devil, to have my portion with him and his Angels: for, with those apostate Spirits, I have not kept to my first estate of Regeneration in Baptism, but have transgressed all the particulars of that Covenant which I made with my God therein.

Sins against the Baptismal Vow in general.

To renounce the Devil and all his works:

God be merciful unto me a miserable sinner.

I have suffered my foolish heart to be deceived with the Pomps and Vanities of this transitory life; and have been more enamour'd with the empty, gaudy, flattering felicities of this present World, than with those never-fading joys, and unspeakable glories of the World to come.

The Pomps and Vanities of this wicked World:

God be merciful unto me a miserable sinner.

The Pride of life hath ensnared me more to affect the praise of men, than the praise of God: and

and the Lust of the eyes hath bewitched me, to prefer the love and service of *Mammon*, before the love and fear and service of my Maker.

God be merciful to me a sinner.

I have more readily obeyed the sinful lusts of the flesh, than the godly motions of the Spirit: and carnal concupiscence hath reigned in my heart, and prevailed in the actions of my life, against the dictates both of right Reason and holy Religion. *And all the sinful Lusts of the Flesh.*

Have mercy upon me, O God, after thy great goodness, and according to the multitude of thy mercies, do away mine offences, through Jesus Christ, Amen.

I have not been so careful as I ought, rightly and fully to understand all the Articles of the holy Christian Faith, whereinto I was Baptized, and made Christian: and my Faith in those Fundamentals of the Religion I profess, has been weak and wavering, clouded by ignorance, depraved by errour, and distracted by many various Opinions, and doubts of the Truth. *To believe all the Articles of the Christian Faith.*

God be merciful to me a sinner.

I have not fram'd the affections of my heart, and the actions of my life, according to what each Article of my Christian Faith doth imply, and implicitly command: but I have profaned, nay, even *denied* that Faith by the sinful works of my hands, which I have professed with my mouth.

God be merciful to me a miserable sinner.

I have too often neglected, and been sometimes ashamed to make confession of my Faith, when called hereunto by the Minister in the Congregation: and most justly therefore may my Blessed Saviour be ashamed of me, at the last

last great Day. But he is merciful, and I a miserable Sinner.

God be merciful to my sin, for it is great.

To keep God's holy Will and Commandments.

I have not studied fully to know what the Will of my God is, and to understand aright those Divine Commandments I am obliged to observe: neither have I obeyed thy Will, and kept thy Commandments, according to the knowledge I have had thereof.

To thee, O Lord God, belongeth mercy and forgiveness, but to me shame and confusion of face; for I have rebelled against thee, and have not walked in those Laws which thou hast appointed for us.

Sins against the First Table of the Law.

Sins against the First Commandment.

I Have not so stedfastly and unfeignedly believed in thee my God, as not many times to entertain wild and roving thoughts of Infidelity and Atheism.

Against Faith in God.

I have lived too much and too long without God in the world, spending my time either in doing nothing, or nothing to the purpose, or doing what I ought not; as if there were no God to call me to an account for the expence of my time, and for all my actions in time.

The whole course of my life has been a trade of rebellion to my Creator, of ingratitude to my Redeemer, of obstinacy to my Sanctifier, of contradiction to a sincere Faith in the Trin-une God, Blessed Father, Son, and Holy Ghost; being little better than one of those Atheists, who *profess to know God*, but *in their works deny him*,

him, being abominable, disobedient, and to every good work reprobate.

Remember not, Lord, the sins of my youth, nor of my riper age; but according to the multitude of thy mercies, think upon me, O God, for thy goodness.

I have not fully relied upon the all-wise and good Providence of God, and cast all my care upon him; but I have often distracted my mind with carking cares and fears for the things of this life, and have used unlawful and indirect means to obtain and advance my worldly ends and interests. *Trust in God.*

I have leaned to my own understanding, trusted to my policy and cunning, made flesh my arm, and riches my confidence, been puft up by prosperity, cast down by adverse occurrents, for want of a sure trust and holy confidence in my God.

God be merciful to me a miserable sinner.

I have not made my Creator the chief object of my hope and desires; but being made *in honour*, after the Image of God, I have made my self *like the beasts that perish*, roving in my desires and vain hopes of consolation in the Creature. *Hope in God.*

I have foolishly hoped to avoid thy threatned Judgments, and yet have not avoided the sins against which they are denounced: and I have as vainly hoped to attain thy promised Mercies, having not obeyed thy Precepts in order thereunto.

O turn thy face away from my sins, and blot out all mine offences.

I have not stood in awe of thy dreadful Majesty, so as not to sin, and provoke thee to anger: I have more feared to commit sin before men, *Fear of God.*

men, than in the presence of the All-seeing God; more feared the penalty of humane Laws, than the threatnings of the Divine; more feared to lose a little empty credit and esteem amongst men, than to incur the displeasure of the Almighty: and the little fear I have had of God, hath been more servile than filial, more afraid of the punishment than of the sin.

Enter not into judgment with thy servants, O Lord; for in thy sight shall no flesh living be justified.

Love of God. The Love of God in my heart is weak and defective, and no better than dissimulation and hypocrisie; since I have not hated what is evil, nor delighted my self in the Lord, and in the ways of his service: since I have not obeyed his Laws, nor studied to please him, more than to please my self, and pleasure others: since I have not longed after a more full enjoyment of God's Sacred Majesty in Heaven above, but my Soul cleaveth to the dust and rubbish of worldly vanities.

Withdraw not thou thy mercy from me, O Lord, though my heart hath been withdrawn from thee; but let thy loving mercy and truth always preserve me.

Prayers unto God. I have too often neglected and omitted that indispensable duty of holy Prayers, both publick and private, in the Church and in the Closet; taking any light occasion, sometimes to omit, sometimes to curtail my Devotions, and too often glad of such an occasion.

I have been too rash with my mouth to utter Prayers before God, that have been impertinent, irregular, and unfit to be offered up to the infinite wisdom and purity of Heaven.

In the use of those holy Prayers which have been

been weighed in the balance of the Sanctuary, I have been both indevout and irreverent, weary of their length, displeased at their return; cold, dull, heavy, and without advertency in the effusion of them.

And that which renders the best and most zealous Prayers ineffectual, I have presumed to pray in my sins, with an impure heart and unclean hands; so that wherein I might have most confidence, I find nothing but imperfections, weaknesses and defects.

God be merciful unto me a miserable sinner.

Praises of God.

I have not so seriously considered and entertained so deep a sense of thy great glories in thy self, and manifold graces to us sinful mortals, as duly to praise thee, both with heart and voice, both in the congregation and in the closet: neither hath the light of holy Truth so shined in the actions of my life, *that others seeing my good works, may glorifie thee* also.

God be merciful unto my sin, for it is great.

Sins against the Second Commandment.

O thou who art an Eternal, Incomprehensible Spiritual, Pure, Invisible Essence, how have I misapprehended thy Greatness? My imaginations and conceptions of thee have been vain and mean, and far below the excellency, purity and perfection of thy Divine Nature.

Irreligious Worship.

And as my thoughts have been rude and unworthy of thee; so has my Worship also been far misbeseeming so great, so holy, so pure a Majesty.

I have not worship'd thee either with that humble, low prostration of Body, or yet with that sincere, intense devotion of Soul, as was meet I should: I have *drawn near to thee with my lips, when* often *my heart has been far from thee.*

God be merciful unto me a miserable sinner.

I have

Idolatry. I have made a God of the World, by Pride and Covetousness, which is Idolatry; and a God of my Belly, by Luxury and Wantonness, wherein, and in many more respects, I have *served the creature more than the Creator, God over all, blessed for ever.*

I have too much idolized my own imaginations, both by believing and worshipping God otherwise than himself, in his Holy Word, and by the Ministry of his Holy and true Church, hath commanded.

God be merciful unto me a miserable sinner.

I have too often sacrilegiously robbed my God in Tithes and Offerings, usurping and withholding what hath been consecrated to holy use, diminishing and defrauding in the dues of the Church.

Remember not, Lord, our iniquities, nor the iniquities of our fore-fathers; but spare us, good Lord, spare thy people, whom thou hast redeemed with thy most precious blood.

Sins against the Third Commandment. That Name of Heaven, which is Great, Wonderful and Holy, I have too slightly regarded, and too often used to promote vanities, and maintain lyes.

Rash Swearing and Cursing. I have not only my self too often profaned, but, without regret in my self, or reproof of others, have heard thy holy Name blasphemed by rash Oaths, and irreligious Execrations; cursing the creatures, my neighbours, nay, my self, by that ever-blessed Name, which is only to be mentioned for adoration and blessing.

God be merciful unto me a miserable sinner.

Perjury. I have taken many solemn Oaths in publick, without a right understanding of the respective contents thereof, and the obligation of my Conscience

ſcience thereunto: and what I have underſtood, I have not conſciencioſly kept and obſerved; being guilty of Perjury, both in general Oaths, and in many particulars of each.

I have ſeen the reverend Name and Oath of God impoſed upon the Conſciences of men out of *Tyranny*, as a covert of oppreſſion and injuſtice; and I alſo, partly for fear, partly for favour and affection to unjuſt deſigns, have wickedly taken the ſame Oaths and Engagements: and though *becauſe of* ſuch unlawful *Oaths the Land* ſadly *mourned*; yet have not I been humbled for the ſins and Perjuries of this ſinful Nation.

Thoſe holy and juſt Promiſes I have made, both to God and man, I have not juſtly performed; but have preferred, ſometimes my ſinful pleaſure, ſometimes my ſordid gain and worldly advantage, before the obligations of my Conſcience both by oath and promiſe. *Breach of Promiſe.*

I have not given occaſion to others to ſanctifie thy Name, by my diſcreet, ſober, edifying ſpeech and demeanour; but have rather cauſed the ſame to be profaned, by my idle, light, fooliſh, ſinful words and works. *Scandal.*

For thy Name's ſake, Bleſſed Jeſus, thy ſweet and ſaving Name of JESUS, be merciful unto my ſin, for it is great.

I have too ſlightly and negligently both read and heard the Sacred Word of God; through careleſneſs not underſtanding, and through precipitancy and ſelf-intereſt miſunderſtanding and wreſting the contents thereof: and what I have rightly underſtood, I have not conſciencioſly put in practice. *Againſt the Word of God.*

God be merciful unto me a miſerable ſinner.

and the Sacraments. I have too much slighted, and too often profaned, those Holy Sacraments *Christ* hath ordained in his Church, as the blessed means of Grace and Salvation.

Of Baptism. I have not seriously enough weighed, and carefully observed, the Covenant I made with my God in Baptism; nor yet informed those committed to my charge, of their obligation to perform the same.

I have not been so reverent and devout at the administration of that Holy Sacrament of Baptism, as becometh so great a Mystery of Godliness, and the holy offices of its Celebration.

God be merciful unto me, and heal my Soul, for I have sinned against thee.

Of the Lord's Supper. When I have been invited to that Holy Communion of the Body and Blood of *Christ*, I have often slighted such invitations; chusing rather to continue in my ignorance and neglect of so great a duty, than to take pains to be informed, and to practise the Religious acts and offices of due preparation thereunto.

I have pretended scruples of Conscience about harmless Ceremonies to neglect the Service of God it self: and remembred the danger of unworthy receiving, to keep me back; but forgot the duty that is incumbent on me, to eat of that Bread, and drink of that Cup.

Many excuses and pretences I have fansied to my self, and made to others, to detain me from that Sacrament; when the true cause has been, want of Devotion in my heart, and of a full purpose to leave my Sins, and to turn unto the Lord sincerely from all the errors of my ways.

God be merciful unto me a miserable sinner.

I am much afraid that I have received that Blessed Sacrament unworthily, by *not discerning the*

the Lord's Body, being ignorant of the nature, ends and benefits thereof, and of what is required of them that come thereunto; and by not observing strictly, in my Preparation and Participation, what I have known to be my duty.

As to Preparation; I have not so duly and truly examined my heart and life, confessed and bewailed my Sins, humbly implored pardon, fully resolved amendment, carefully renewed my Vow and Covenant in Baptism,----as becometh a devout Communicant.

Thine infinite mercy, O God, in giving us thine only Son, to be both the price of our Redemption, and the food of our Souls, hath not sunk so deep into my heart, as to be inflamed with Divine love and affection, with a spiritual joy in the Lord, and a through devoting of my self to thy service, and to praise thee therefore both with heart and voice, and through all the actions of my whole life.

God be merciful unto me a miserable sinner.

I have not performed my promises, nor put into practice my resolutions I undertook upon my approach to thine Altar; but have again returned to my old sins, as the dog to his vomit.

I have sinned, wo unto me that I have sinned, O Father, against Heaven, and before thee, and am not worthy to be called thy son.

Thy Holy Temple have I profaned by my often irreverent approaches thereunto, and my careless, slovenly and indevout demeanour therein; as if there were no difference betwixt the House of God and the houses of men, betwixt a Church and a Barn. *The profanation of what is holy.*

I have too much undervalued the Ministers of thy Holy Word and Sacraments, slighted

and contemned holy persons, profaned many holy actions and holy things, which have thy mark enstamped on them, and have been dedicated to the service of thy great Name.

And though thus, and more ways than thus, in more respects than I can possibly conceive or remember, I have profaned thy Holy Name; yet is thy Name called upon me, and I do daily call upon thy Name: I do therefore humbly beg,

For thy Name's sake, O Lord, be merciful unto my sin, for it is great.

Sins against the Fourth Commandment.

Many of those days and hours, times and seasons, dedicated to thy Divine Worship, publick and private, have I profan'd and unhallowed; making no difference, either by my words or works, betwixt Days separate to the sacred Service of God, and such as are left in common for the service of our selves.

I have too often absented my self from thy solemn publick Worship, without sufficient cause, and have too carelesly, irreverently and indevoutly demeaned my self therein.

I have mispent much of the time assigned for holy Exercises, in following my own private business, satisfying my sensual lusts, pursuing the pleasures and interests of this present world; spending upon such days in luxury, riot and excess, what might better have been laid out in Alms and Charitable uses.

The whole course of my life, which thou grantedst me to be spent in thy service here, that I might advance my hopes of Heaven hereafter, I have foolishly thrown away upon my lusts and vanities; continually grieving thy good Spirit, quenching those sacred flames he hath enkindled

enkindled in my breast, never ceasing from the works of sin, but daily labouring to destroy my hopes to keep a perpetual *Sabbath* in Heaven.

O God, I am ashamed and blush to lift up my eyes to Heaven; for mine iniquities are increased over mine head, and my trespass is gone up unto the Heavens.

Sins against the Second Table of the Law.

Sins against the Fifth Commandment.

O Most just and dear God, I humbly confess my self, not only to have broken the bonds of that love, fear and service I owe more immediately unto thee, but I have also transgrest my duty in all my Relations unto others.

Against Parents.

I have been disobedient to my Parents, stubborn and disrespective in my carriage towards them: I have sometimes secretly despised them in my heart, and openly reviled them; I have slighted their admonitions, thinking my self too good to own them, too wise to obey their commands: I have not, to the best of my power, comforted and relieved them in their wants and weaknesses, sorrows and sicknesses; and I have too often wished for their death, that I might enjoy their estate, and follow the sway of my own corrupt humour and inclinations.

God me merciful to me a sinner.

Against Children.

I have not been careful, either my self to instruct my Children, or to see they were by others instructed in the Principles of holy and true Religion: I have been more careful for their temporal than spiritual estate, for the health of their Bodies than for the Salvation of

their Souls; not wiſely admoniſhing, diſcreetly correcting, and ſeaſonably reproving them, and by my good example teaching them the ways of Truth and Holineſs.

God be merciful unto me a miſerable ſinner.

Againſt the King— I have been too diſobedient to my Prince, too cenſorious and malapert in traducing his Perſon and Converſation, his Government, and the Governours under his Majeſty: I have murmured to pay him Toll and Tribute, and refuſed to obey many of his Laws and lawful Commands.

I had too deep a hand in the Rebellion againſt the late King of bleſſed memory, by my many perſonal ſins provoking the wrath of God, by entertaining falſe opinions, by believing and ſpreading lyes and infamous ſtories----

God be merciful unto me a miſerable ſinner.

Againſt the Church, I have not made conſcience to obey the Laws and Orders of thy Church, whether univerſal or particular, not acknowledging or not ſubmitting to the authority of either, and am juſtly to be therefore rankt amongſt Publicans and Sinners.

and the Miniſters thereof. My Ghoſtly Fathers, and Paſtors, in the ſeveral Orders of Biſhop, Prieſt and Deacon, I have disbelieved, diſreſpected, diſobeyed; deſpiſed them in their Perſons, in their Callings, in their Admonitions for my Soul's health: And I have alſo detained, diminiſhed, defrauded, and grudgingly paid the Dues of the Church.

God be merciful unto me a miſerable ſinner.

Amongſt the Miniſters of the Goſpel, I have had reſpect of perſons, being better pleaſed with a ſtranger than with my own lawful Paſtor; better pleaſed with the Factious and Schiſmatical, than with the Orthodox and Regular Clergy;

Clergy; better pleased with Preachers that tickle the itching ear, than with such as feed the Soul with sound and wholsom Doctrine.

I have hated him that reproveth in the gate: I have hardened my heart, and refused, when admonished, to return from the Errors of my ways.

God be merciful unto me a miserable sinner.

Against all men in their relations and conditions.

Towards all my Superiors I have been too haughty and disrespectful, both in my carriage towards them, and speeches of them: I have not honoured the aged, and admonished the younger and less experienc'd: Towards all men my deportment has been too churlish and ungentle; not so meek and lowly, not so courteous and affable, as becomes the spirit of a true Christian.

I have been proud and vain-glorious, stubborn and disobedient; slighting, contemning, deriding others, giving rash judgment: but have been impatient my self of scorn, or of a just reproof; not enduring to be slighted, and yet extremely deserving it.

God be merciful unto me a miserable sinner.

Sins of Masters of Families.

I have not ordered aright the members of my Family, [or my Servant, or Servants;] been too remiss in my care for their instruction, and for their daily attendance upon the publick Worship of God: preferring their attendance upon me, and their service in my worldly concerns, before the great concernment and interest of their own Souls Salvation in the service of thy Sacred Majesty.

I have detained or curtail'd their wages, murmuring to give them their due; provoked their spirits, exacted too hard duty from them, and too superciliously lorded it over them.

God be merciful unto me a miserable sinner.

And of Servants. I have oftentimes disobeyed, and murmured to obey my Master's commands: I have not been so lowly and submissive in my demeanour towards him, so just and honest in the management of his affairs, as becomes a good and faithful Servant.

Have mercy upon me, O God, after thy great goodness; and according to the multitude of thy mercies do away mine offences, through Jesus Christ----

Sins against the Sixth Commandment. I have been hainously and frequently guilty of immoderate Anger, been peevish and disquieted at trifles, at slight miscarriages of others, and inconsiderable accidents about me.

Immoderate Anger in the heart: in word and deed. My Anger hath often swelled into wrath and fury, broken out into bitter railing and cursing, opprobrious speeches, (to such and such,) mindful of wrongs, forgetful of benefits; going to law (with such and such) more out of malice than matter; more out of pride, or covetousness, or for revenge, than for righteousness sake.

God be merciful unto me a miserable sinner.

Envy. I have envied the persons and flourishing estates of others, (of such or such,) their parts or endowments, of such for their wealth and preferments, of such for their credit and esteem: I have desired and pursued mine own worldly ends and interests, though in the loss, ruine and death of others.

God be merciful unto me a miserable sinner.

The inferior degrees of Murther, as to the Bodies of others: I have many ways, and in many respects, impaired the health of others, the bodily health of such and such, by fighting, maiming, wounding, and by not relieving the wants and necessities of the poor and indigent; by not assisting and

and helping, to the best of my power, the sick and the sore, the wounded and distressed, and such as are in captivity and bondage.

I have also too much contributed to the ruine of other mens Souls, both by silence, consenting, and not reproving, by not instructing, admonishing, and exhorting others, as opportunity has been offered, and my duty required; and by my lewd example and wanton behaviour, incouraging, nay tempting and alluring others to run with me to the same excess of Drunkenness, Uncleanness, uncharitable Censures:---- and I have been pleased and delighted to hear of the disgrace, loss and death of others. *as to the Souls of others:*

I have been extremely wanting in all those several kinds of Christian Charity, both corporal and spiritual, whereby the good estate of my neighbours is preserved, both in respect of their Souls and Bodies: I have not been so kind, so loving, so courteous, so pitiful, so tender-hearted, so compassionate, so gentle and easie to be intreated, as becomes a true disciple of *Christ* my Saviour. *as to both.*

Deliver me from blood-guiltiness, O my God; even from all these, and from all the several kinds and degrees of blood-guiltiness, good Lord, deliver me; and my tongue shall sing of thy righteousness.

But how should I rightly love my neighbour as my self, since I have not loved my self aright, but have gone the way to destroy my self, by my intemperance in meats and drinks, and by my incontinence and wantonness, by my impatience and over-much solicitude of mind for temporal things; and in a word, for want of prudence in the suppression of my unruly passions and desires? *Towards our selves.*

I am

I am gone astray like a sheep that is lost: O seek thy servant; for I do not forget thy Commandments.

Sins against the Seventh Commandment.

I have not possest my vessel in holiness and honour, as the Temple of God should be.

Wanton imaginations.

I have entertained many loose and wanton Imaginations, the which I have not forthwith cast out of my heart, but have suffered them to dwell there, till they have grown into unruly, unlawful Lusts: I have not endeavoured to subdue those lusts, but have suffered them to break out into filthy communication, obscene talk, sinful solicitations of others, by the wantonness of my eyes, hands, unseemly gestures, rude Actions; more particularly, [*such and such, with such and such persons, at such and such a time, in such and such a place, after such a shameless manner and behaviour.*]

Unclean lusts.

Filthy talk.

Actions.

I am unclean, unclean, unclean: O wash me in the fountain of thy inexhaustible mercy through faith in the blood of Christ; *wash me throughly from my wickedness, and cleanse me from my sin.*

Neglect of Fasting.

I have not mortified my body, for the subduing of carnal lusts, by Fasting and Abstinence; making no conscience of several Days and times devoted thereunto.

Intemperance in Meats and Drinks.

I have fomented my lusts, by giving too much way and sway to my rebellious appetite, even to Drunkenness and Gluttony, [*at such a time, with such company----*] wherein I have been too forward my self to drink to excess, and to tempt others to the like excess.

Even the whole course of my life has been a trade of Intemperance in meats and drinks: and though I have reapt the bitter fruits of such improvidence,

providence, by having my heart thereby estranged from thee my God, by the slight and negligent performance of holy duties, by wasting my time, my talent, giving ill example, impairing the health both of my Soul and body; yet have I still continued to be daily guilty of such Intemperance and folly.

God be merciful unto me a miserable sinner.

I have been too loose, costly, garish and flaunting in my Attire, to intice and allure the eyes of lovers, to gain an empty respect from others; making garments, given to cover my nakedness, and the shame of my nature, to be the instruments of pride and wantonness. *In Apparel.*

God be merciful unto me a miserable sinner.

I have been both immoderate and unseasonable in the use of Recreations, mis-spending too much of that precious time in toys and vanities, which was lent me only to work out the eternal Salvation of my Soul. *In Recreations.*

My sins have taken such hold upon me, that I am not able to look up; yea, they are more in number than the hairs of my head, and my heart doth fail me when I think thereupon. O let it be thy pleasure to deliver me; make haste to help me, O Lord.

I have been an improvident and unjust Steward of thy temporal blessings, prodigally and sinfully wasting my estate, by drinking, gaming, feasting, sloth and negligence in the duties of my Calling---- *Sins against the Eighth Commandment. Improvidence. Prodigality.*

I have been guilty of defrauding and overreaching [*such and such*] in buying and selling, in purloyning, in oppressing, in borrowing and not paying again, in lending upon usury and for unjust gain----By many undue means I have *Injustice.*

have interverted to my own use, and detained what of right belonged to others; neither have I made restitution, or given satisfaction for [*such and such*] wrongs and unjust dealings.

Uncharitableness. I have not been so charitable to the poor, so pitiful to the afflicted, so compassionate to the sick, nor so open-handed to relieve the wanting and necessitous, as my ability and opportunity, and their sad condition have required.

When [*such and such persons, at such or such a time,*] have called to me for relief, I have turned the deaf ear, and given them harsh language instead of an Alms.

I have been unlike thee, my God, in all respects; for I have been uncharitable and unjust.

O deal not with me after my sins, neither reward me after mine iniquities: but according to the multitude of thy mercies think upon me, O God, for thy goodness, through Christ *my Saviour.*

Sins against the Ninth Commandment. I have not been so studious and diligent to understand and speak the truth at all times as I might have been: neither have I had that Christian courage always to speak what I have known to be truth, or to run any hazard to defend the same, as becomes a true soldier of *Jesus Christ.*

Denying of the Truth.

Lyes. I have not set a watch over my mouth, and guarded the door of my lips: but I have suffered my unruly licencious tongue to be the instrument of manifold Lyes of all kinds and conditions; officious lyes, bragging, boasting lyes, scurrilous lyes, flattering lyes; professing more love to [*such and such*] than has been in my heart towards them.

I have

I have offended by detracting, defaming, censuring and condemning others, being my self far more worthy to be condemned by others. I have talk'd of the moat in my brother's eye, to his disgrace; but have been blind, and would not see mine own sins, and infinite misdemeanours. *Censures.*

Enter not into judgment with thy servant, O Lord, as I have entred into judgment with others: O deal not with me after my sins, neither reward me after mine iniquities; but according to the multitude of thy mercies, think upon me, O God, for thy goodness.

I have sinfully coveted to enjoy the wife, or the maid, or the servant [*of such and such*;] coveted [*such a man's*] lands and possessions, [*such a man's*] offices, preferments, credit, honour, [*such a man's*] conveniences and seeming contentments in the world: maligning, envying other mens wealth, fair house, great estate; but too too much dissatisfied with my own estate and condition, though far beyond my desert. *Sins against the Tenth Commandment.*

God be merciful to me a miserable sinner.

Having both food and raiment, and all things necessary for my support in this life, I have not been therewith content, but have been over-disquieted and solicitous in my mind for more, more wealth, more land, more and higher preferments, though founded and setled not in the loss only, but even in the death of others. *Covetousness.*

I have not accounted *Godliness* the chiefest *gain*, nor *delighted my self in the Lord*, and in the ways of his service, nor *set my affections on things above*; but have roved in my wild desires after the exteriour enjoyments of the creature, which being *Earthly-mindedness.*

being empty and unſatisfying, have deprived me of true peace and contentment of mind.

Father, I have ſinned againſt heaven and before thee, and am not worthy to be called thy ſon: but reject me not from amongſt the number of thy ſervants, though I be both an unprofitable and diſobedient one.

The ſins of Repentance for ſin.

And to my ſins, I have been guilty of many ſinful defects in my Repentance for my ſins.

I have but too ſlightly, not ſtrictly and throughly, examined my heart and my life, to find out my ſins, which lurk in the dark, to hurry my ſoul to blackneſs of darkneſs for ever: thoſe ſins which I have known and found my ſelf guilty of, I have not bewailed with that godly ſorrow as the greatneſs and grievouſneſs thereof require.

With my lips have I often confeſſed my ſins, when my heart has not been truly humbled within me, under the deep ſenſe of their pollution, ſtain and danger, ſo as to loath and abhor my ſins and my ſelf too in duſt and aſhes.

I have too often made a mock of the Almighty in the Confeſſion of my ſins, by returning back to the ſins confeſſed, as the dog to his vomit.

Thus have I ſinned, and I have done wickedly, and I have committed iniquity, and I have rebelled againſt thee, by departing from all thy moſt holy Laws and Judgments.

To thee, O Lord God, belongeth mercy and forgiveneſs, but to me ſhame and confuſion of face; for I have rebelled againſt thee: God be merciful ——

The ſins of Religious Actions.

I have been guilty of many ſecular and ſenſual ends in the performance of holy actions; minding more my own advantage, and the pleaſing my

my own fancy, than the advancement of thy service; loving more the praise of men, than the praise of God.

I have entertained many vain, wandring, worldly, and sometimes wicked imaginations in the times of thy service; have been dull, inconsiderate and indevout in my Prayers; very much defective in Fasting, and too vain-glorious in the little good I have done to others.

I have secretly applauded my own fancy, wit, wisdom, elocution, and dextrous management of Religious Discourses: even the best and most holy of all my Religious performances are not without their manifold sinful defects and deformities.

Who can tell how oft he offendeth? O cleanse thou me from these, and from all my secret faults.

My secret sins are innumerable; sins secret through ignorance, through forgetfulness, through negligence, and a negligent Self-examination, through wilful misperfuasion; sins which a watchful and diligent spirit might have prevented, but I would not; sins secret to the world, committed before thee only, and under the witness of mine own Conscience. I am confounded with the multitude of them, and the horrour of their remembrance: the remembrance of them is grievous unto me, the burthen of them is intolerable. Have mercy upon me, have mercy upon me, most merciful Father, for thy Son my Lord *Jesus Christ*'s sake: forgive me all that is past; and grant that ever hereafter I may serve thee in newness of life, to the honour and glory of thy Name, and the eternal Salvation of my Soul, through *Jesus Christ* —— *Secret sins.*

Grant, merciful Lord, I beseech thee, not to me

me only, but to all thy faithful people, pardon and peace; that they may be cleanſed from all their ſins, and ſerve thee with a quiet mind, through Jeſus Chriſt ——

Our Father which art in Heaven, &c.

CHAP. IX.

An ancient Form of Confeſſion, extant Biblioth. Patrum, tom. 8. p. 409.

I Confeſs unto thee, O Lord, the Father of Heaven and Earth, and to thee, O ſweet and benign *Jeſu*, with the Holy and Bleſſed Spirit, before all thy holy Angels and Saints, before thy Altar, and thy Prieſt ſtanding there;

I was conceived and born in Sin: and ſince my Baptiſm, (wherein I was waſhed from Sin original,) I have been converſant in actual Sins all the days of my life, until this very hour.

I confeſs I have ſinned in Pride and Vainglory, in the vanity of my Apparel, in the lifting up of mine eyes, and the ſwelling of my heart; and Pride hath ſtained all my actions.

I have been in Envy, Hatred, Malice, and immoderate Anger; in Ignorance and Negligence, in Slothfulneſs and Sullenneſs; in the greedy Covetouſneſs both of worldly wealth, and of the praiſe of men.

I have ſinned in the Greedineſs of the belly, even to Gluttony and Drunkenneſs, and *Sodomitical* Luxury; in wanton Kiſſes, unchaſt Embraces; in Fornication and Adultery, and every kind of ſhameful Uncleanneſs.

I have

I have sinned in Theft and Couzenage, in Rapine and Sacrilege, in Lying and idle Tales, in Swearing and Forswearing; in the loss, sickness, disgrace and death of others, which I have too often desired, and wherewith I have been too well pleased.

I have sinned in the defects of Faith, Hope, and Charity; in the unworthy participation of the Body and Blood of *Christ*; in the neglect of Hospitality and Alms-giving, frequently denying to relieve, and often exasperating the Poor by opprobrious language. I have transgress'd the Precepts of thy Gospel, enjoining me to feed the hungry, cloath the Naked, Visit the Sick, ——

I have been unjust in detaining the Dues of thy Church, and in the dispensation of Ecclesiastical goods; in the contracts of Usury, bargaining and sale, over-reaching, lying, withholding what has been more or less righteous and just.

I have not attended upon thy publick and solemn Worship upon Sundays and Holy-days devoted thereunto: I have not behaved my self upon such days soberly, righteously and godly: I have approached and come into thy House without that reverence and godly fear which becometh that Saered place; and there I have demeaned my self unseemly, sitting, standing, leaning, lolling, and staring about, when the respective parts of thy Sacred Service required more humble and devout gestures and behaviour. I have entertained vain, idle, wandring thoughts, and intermingled unprofitable, wanton, worldly talk, in the time of thy solemn Worship.

I have unhallowed many holy things, many holy actions, by using the same as common and unclean, and with unclean hands, and an impure conscience.

I have not joined with a right understanding and devotion in psalms and Hymns and Spiritual Songs, publick Prayers, and other the sacred acts of Religious Worship: too often speaking with my lips cursorily and customarily, whilst my heart hath been roving by evil imaginations and false suspicions; judging rashly of what is sacred and holy, when transcending my shallow capacity.

I have sinned by perverse reasonings against the Truth, because either above my understanding, or not agreeable with my will; by consenting, and not reproving the sinful; by not instructing the ignorant, not reducing the erroneous, not admonishing, not exhorting such as have gone astray, to entertain more sound and sober counsels.

I have not reverenced my Superiors, I have both defamed and disobeyed my Governors Ecclesiastical and Civil; neither have I repayed to my Friends and Benefactors such grateful acknowledgments and due obsequiousness as becometh.

I have entertained in my heart many loose and unchast thoughts, and filthy lusts; and have looked upon the carnal copulation and intermixture of Beasts with an unclean delectation of mind.

I have been guilty of much superfluous and opprobrious language, of lying and slandering, of falshoods and flatteries, of railing and reviling, of scurrilous and vain jangling, of prophane and irreligious speaking, and customary swearing,

swearing, of taking unlawful oaths, of much filthy communication, and of all the evils of an untamed tongue, the instrument of a corrupt heart.

I have even renounced the Covenant of my God, by not renouncing the Devil and all his works: I have too often yielded to his suggestions, to disobey the will of God, and to transgress his Commandments, in the breach of my duty both towards God and man.

And thus I have sinned both in my thoughts and desires, in my words and actions, by seeing, hearing, tasting, touching, smelling; even all my Senses have been as so many windows to let in Sin to my Soul, and Death by Sin.

And not only thus, but in all kinds of Vice whereunto humane frailty is liable, or in whatever any dissolute and debauched person doth or can offend, have I offended the Great Lord of Heaven and Earth. And I acknowledge my self, above all the men in the world, to be the greatest of Sinners.

Have mercy upon me, Almighty and most merciful Father: for thy Son, my Lord *Jesus Christ* his sake, pardon and deliver me from all my offences, confirm and strengthen me in all goodness, and bring me to everlasting life, through *Jesus Christ* ——

Psalm 6. *O Lord, rebuke me not in thine anger* ——

Psalm 32. *Blessed is he whose unrighteousness is forgiven* ——

Psalm 38. *Put me not to rebuke, O Lord* ——

Psalm 51. *Have mercy upon me, O God* ——

Psalm 102. *Hear my prayer, O Lord, and let my crying* ——

Psalm 130. *Out of the deeps have I called unto*—

Pſalm 143. *Hear my prayer, O Lord, and conſider* ——

Our Father, which art in Heaven, Hallowed be thy Name ——

Then follow theſe Ejaculations, by way of Reſponſe.

TUrn thee, O Lord, and deliver my Soul.

Reſp. O ſave me, for thy mercy's ſake.

How long ſhall mine enemy triumph over me?

Reſp. Lighten mine eyes, O Lord, that I ſleep not in death.

From all my ſecret Sins,

Reſp. And from the guilt of other mens faults,

Good Lord, deliver me.

Remember not, Lord, the ignorances and ſins of my youth.

Reſp. For thy Name's ſake, be merciful unto my Sin, for it is great.

I ſaid, I will confeſs my ſin unto the Lord:

Reſp. And mine unrighteouſneſs have I not hid.

Hear my Prayer, O Lord:

Reſp. And hold not thy peace at my tears.

O be merciful unto me, and heal my Soul:

Reſp. For I have ſinned againſt thee.

Let it be thy pleaſure, O Lord, to deliver me.

Reſp. Make haſte to help me, O my God.

Draw nigh unto my Soul, and ſave it.

Reſp. O deliver me, for thy mercy's ſake.

Hear me, O God, in the multitude of thy mercies.

Reſp. Even in the truth of thy Salvation.

I. *Prayer.*

I. *Prayer.*

THAT it may please thee, O Lord, by the influences of thy Divine grace upon my stony heart, to dissolve the same into a flood of tears; and that I may perform all the sacred acts and offices of true Repentance, unto the remission of all my sins, through the merits and mediation of *Jesus Christ* ——

II.

O Lord God, who desirest not the death of a Sinner, but rather that he should turn from his sin, and be saved, mercifully forgive us our trespasses, receive and comfort us, who are grieved and wearied with the burthen of our sins. Turn thine anger from us, who meekly acknowledge our vileness, and truly repent us of our faults: and so make haste to help us in this world, that we may ever live with thee in the world to come, through *Jesus Christ* ——

III.

O merciful Lord, to whom chiefly it appertaineth to forgive sins, and by whom alone the Souls of true Penitents are absolved from all their offences, wash me, O wash my unclean Soul in the fountain of thine inexhaustible mercy, through faith in the blood of my dear Redeemer *Jesus Christ* ——

IV.

Look down from Heaven, O Lord, with the eye of pity and compassion upon thy humble servant, confessing his wickedness, and being sorry for his sins, imploring withal thy pardon, and trusting alone in thy mercies, through the merits and mediation of *Jesus Christ* ——

V.

Be propitious, O Lord, we humbly beseech thee, be propitious to the Prayers and Supplications

cations of thy humble Servants; and grant that the remission of our sins being obtained, we may evermore rejoice in thy heavenly benediction, through *Jesus Christ* ——

CHAP. X.

The Lord's Prayer paraprased.

Præfat. ad Orat. Domin. ex Lit. Mozarab.

Ad te pervenire cupimus, Domine, per Christum, qui apud te factus est Advocatus noster; & Orationem quam ipso Domino instruente didicimus, ad te introire permittas; proclamantes è terris,

PATER NOSTER, QUI ES IN COELIS ——

The Preface.

OUR *Father*,] 1. As we have a Being with all things, by *Creation* and *Providence*; 2. As we are reasonable Creatures, with all Angels, by *Representation* and *Likeness*: 3. As we are Christians, by *Adoption* and *Grace*.

Which art in Heaven,] By thy Majesty and great *Glory*; in Earth, by thy Mercy and good *Providence*; and in all things both in Heaven and Earth, by thy *essential Presence*.

Thou, O Lord, art more ready to hear, than we are to pray, and art wont to give more than we desire or deserve, as being *our Father*; and though daily provok'd by our Sins, yet still *our Father*: and thou art able to do exceeding abundantly, above all that we can ask or think,

as

as being *in Heaven.* And to Heaven vouchsafe to raise up our immortal Souls: Let them not cleave to the dust of worldly vanities, since we have *a Father in Heaven.*

Hallowed be thy Name.] O that all the Nations whom thou hast made would come and worship thee, and glorifie thy *Name*, which is *great*, *wonderful*, and *holy*: but more-especially, may thy ever-blessed *Name* be magnified by me and by all People who have thy *Name* call'd upon us; in all our thoughts and desires, words and deeds, manifesting that reverence and godly fear, that divine Love and filial obedience we owe unto thee, *Our Father which art in Heaven.* 1. *Petition.*

Thy Kingdom come.] Mayest thou *rule* and *reign* in all the affections of our hearts, and over all the actions of our lives; swaying thy Sceptre of Righteousness by thy Holy Word and Spirit, to the destruction of the Kingdom of Sin and Satan: and may we all live in obedience of thy most holy Laws, and continue such loyal and faithful Subjects of thy *Kingdom of Grace* in this life, that we may become Saints in thy *Kingdom of Glory* in the life to come. 2. *Petition.*

Thy Will be done in Earth as it is in Heaven.] May all we, whose immortal Souls do dwell in earthly Tabernacles, as readily, zealously, constantly obey *thy Will*, and as chearfully submit to *thy good pleasure*, as do thy blessed Angels and Saints in their blissful Mansions of Heaven above. 3. *Petition.*

Give us this day our daily Bread.] Even all things necessary both for Souls and Bodies; both the *Bread* of Heaven, and the *Bread* of the Earth. And grant, that what we do enjoy upon Earth, may be rightly *ours*, not to any 4. *Petition.*

other belonging; and neither acquired by injustice, nor uncharitably detained by us: and our daily bread we beg, according to our *daily* necessities to be administred to us, who daily wait upon thee, O Lord, who givest unto all their meat in due season.

And that our daily abuse of thy gifts may not
4. Petition. rob us of them, [*Forgive us our trespasses:*] even all our transgressions of thy most holy Laws; pardon, good Lord, whose nature and property it is alway to have mercy and to forgive. But this we presume not to ask but upon thine own terms.

As we forgive those that trespass against us.] The trespasses of others, and our sufferings from them, are but few and trifling, in respect of our sins and trespasses against thee; for they be many and hainous: but as sin hath abounded in us, so doth Grace and mercy abound also with thee; but we are men of hard, corrupt, uncircumcised hearts. Have mercy upon us, O Lord, and forgive us both our sins against thee, and our uncharitableness to our neighbours: soften our hard hearts, to be kindly affectioned one towards another; forbearing and forgiving one another, as we hope and humbly beg to be forgiven by thee, through *Jesus Christ* our Lord,

5. Petition. *Lead us not into temptation:*] Suffer us not any more to fall into sins and trespasses against thee. When we are led away with our lusts, and tempted, O leave us not then to our selves, who are weak and frail, and too prone to all that is evil; but assist and enable us by thy Divine grace to overcome all the assaults of our ghostly enemies, and to continue thy faithful Servants and Soldiers to our lives ends.

Deliver

Deliver us from evil.] From the *evil of sin*, by thy *grace*; and from the *evil of punishment*, by thy *mercy*: and from the author of all evils, the *Devil*: from the temporal evils and miseries of this life, and from the evils of a sad eternity in the life to come: from thy wrath, and from everlasting damnation, 7. Petition.

Good Lord deliver us.

Liberati à malo, confirmati semper in bono, tibi servire mereamur, Deo ac Domino nostro. Pone, Domine, finem peccatis nostris, da gaudium tribulatis, præbe redemptionem captivis, sanitatem infirmis, requiemque defunctis; concede pacem & securitatem in omnibus diebus nostris; frange audaciam omnium inimicorum nostrorum, & exaudi, Deus, orationes omnium servorum tuorum fidelium Christianorum in hac die & in omni tempore, per Dominum nostrum Jesum — Lit. Mozarab.

For thine is the Kingdom,] Thou rulest and reignest over all: and thy Dominion is absolute and independent, the *power* whereof cannot be broken, nor its *glory* eclipsed, like the frail and fading Kingdoms of this World: But thine is [*the Power and the Glory, for ever and ever.*] Thy Dominion is an everlasting Dominion, such as shall not pass away; and thy Kingdom such as cannot be destroyed, but shall stand fast in *power*, and eminent in *glory*, for ever. Conclusion.

O give us hearts yielding a wilful obedience to the Laws of thy *Kingdom*, full of reverence and awful fear of thy *Power*, studious to advance thy *Glory* upon Earth; that we may in the end arrive at thy *Kingdom* in Heaven, where thou livest and reignest, Blessed Father, Son, and Holy Ghost, one God, world without end. *Amen.*

CHAP.

CHAP. XI.

The Seven Penitential Psalms paraphrased.

THE Psalms of *David* being by all Christians, of what Persuasion soever, acknowledged to be the immediate dictates of God's Holy Spirit; it must necessarily be acknowledged also, that he who understandingly and devoutly prays in the very words of the Psalms, prays by the Holy and true Spirit of God. The truth whereof, which by many blind Zealots is too much slighted and neglected, we have both confirmed, and the practice commanded, *Eph.* 5. 18, 19. *Be ye filled with the Spirit; Speaking to your selves* (or *among your selves*, which is done by answering each other) *in psalms, and hymns, and spiritual songs*; i. e. such as are the dictates of the Holy Spirit; compared with *Col.* 3. 16.

Thus prayed our Lord upon the Cross in the very words of the Psalmist, *Psal.* 22. 1. & 31. 5. And so hath ever prayed the Church of *Christ*, in all the Ages thereof. Psalms, and Hymns, and Spiritual Songs, are, and ever were, the constant, regular, standing parts of God's Worship, both under the Law, and under the Gospel: And he must needs be a desperate Fanatick, who will not acknowledge the words of God's own Spirit to be more wise, pithy, pertinent, and effectually prevailing with God in our Prayers, than any words of man's devising, how seeming zealous and taking soever. 'Tis a strange, but not a true Spirit of holy Prayer, then, those persons pretend unto, who slight the devout use of the Psalms, which are the treasury of all sound Devo-

Psalmus totius Ecclesiæ vox. Aug. *Prolog. in Ps.* Chrys. *de Pœn. Hom.* 6. Ambr. *de Virg. l.* 5.

Devotion, and trust to their own *extempore* or studied expessions in Prayer, preferring the dictates of their own Spirit, before those of the Spirit of God himself.

The *Penitential Psalms* are so called, because commended by the Church of *Christ*, and by the constant practice of orthodox, devout Christians, to the religious use of all true Penitents in their Prayers; to be used upon all days of Humiliation and Fasting, and in the time of sickness or any distress. So prayed St. *Augustine* upon his Death-bed; he wept and bewailed his sins, in the devout use of the Penitential Psalms. And those are also the most effectual Prayers we can use in the practice of Repentance, by way of Preparation to the Holy Communion.

PSALM VI.

Verse 1. O *Lord*,] the Judge of all men, [*rebuke me not in thine indignation:*] which I have deservedly incurr'd: [*neither chasten me*] for mine offences [*in thy hot displeasure.*] flaming to consume me.

2. *Have mercy upon me, O Lord*,] whose nature and property is ever to have mercy, and to forgive, [*for I am weak:*] this corruptible body pressing down the Soul, both through original corruption, and manifold actual transgressions: [*O Lord, heal me*,] pour the wine and oil of thy grace and mercy into the wounds of my sinful soul, [*for my bones are vexed.*] that interiour strength which supports my soul, is troubled and sore shaken by many falls and failings.

3. *My*

3. *My soul also*] being conscious of her guilt and distemper'd conditition [*is sore troubled:*] being terrified at the apprehension of thy strict Justice, and her own deserts: [*but thou, O Lord,*] who desirest not the death of a sinner, [*how long?*] wilt thou delay to hear, help and heal my Soul?

4. *Return, O Lord;*] from the rigour of Justice, to the sweetness of Mercy; [*deliver my soul,*] from the bands and fetters of her sins, and from under the power of Satan, [*and save me,*] from thy wrath, and from everlasting damnation, good Lord deliver me, [*for thy mercies sake.*] wherein is my only trust, through the merits of my Saviour.

5. *For in death*] whether spiritual in sin, or corporal for sin, [*there is no remembrance of thee:*] either by confessing our sins unto thee, or imploring mercy from thee: [*and who will give thee thanks in the pit?*] None, sure, do praise thy Name in the grave of death, which is the dwelling-place of silence and oblivion; much less in the pit of hell, where thy great Name is not praised, but blasphemed.

6. *I am weary of my groanings:* having long laboured under the heavy burthen of my sins: [*every night wash I my bed,*] both in the night, when I should sleep, and in the day, when I go to rest [*I water my couch with my tears.*] Even all the places of my ease, rest and refreshment, are bedewed with tears of compunction and godly sorrow.

Or, *in the night*, and obscurity of my sins, *I wash* with the tears of compunction the *bed* of my Conscience. *Tho. Aquin.*

7. *Mine eye*] wherein my exteriour beauty chiefly consists [*is consumed with grief,*] the inward sorrow of my soul thereby emptying it self, [*and worn away, because of all mine enemies.*] because my ghostly enemies daily prevail against me,

me, by my consent to their suggestions. But being resolved to avoid all occasions of such temptations, therefore,

8. *Depart from me, all ye workers of iniquity:*] For the future, I must leave the society of all such as do not only work wickedness, but also tempt others to sin with them: [*for the Lord hath heard the voice of my weeping.*] He hath put my tears into his bottle, and it concerns me therefore to separate my self from the company and counsel of the ungodly. O how audible and effectual is the voice of my weeping! for therefore,

9. *The Lord hath heard my petition:*] graciously accepted and answered my desires, in the pardon of mine offences: and [*the Lord will receive my prayer.*] when I thus humble my self under his mighty hand. And then,

10. *All my enemies shall be confounded*] they shall be frustrated in their designs and enterprises against my Soul, [*and sore vexed:*] when all their contrivances fail them: [*they shall be turned back,*] from their further assaults of my innocence, [*and put to shame suddenly.* Even before their intentions be put in execution, their plots shall be blasted, when the Lord vouchsafes to *hear the voice of my weeping.*

And O that I could so weep and bewail my sins, that the Lord may hear in Heaven, and be merciful unto me, and heal my Soul, to glorifie his Name.

Glory be to the Father, and to the Son, and to the Holy Ghost:
As it was in the beginning, is now, and ever shall be. Amen.

PSALM

PSALM XXXII.

Verse 1. B*Lessed is he whose unrighteousness is forgiven,*] as to the *guilt* contracted, [*and whose sin is covered,*] that it appear not to his *punishment:* Or, whose *original* pollution is washed away in the Laver of Baptism, and his *actual* transgressions covered with the robes of *Christ*'s Merits.

2. *Blessed is the man*] He is *blessed* in *Hope*, though not in *Fruition*, [*to whom the Lord imputeth not his iniquity*; to his eternal separation from the presence of God. But of such an one it is required that he be sincere in his Repentance, [*and in whose spirit there is no guile.*] no hypocrisie or deceit in his Repentance: but he turneth unto the Lord with *all* his heart, and from *all* the errors of his ways.

3. *Whilst I kept silence,*] covering, and not confessing my sins; or, Whilst I silently considered with my self, the multitude and hainousness of my transgressions, [*my bones consumed away*] the strength and support of my Soul failed me [*through my daily complaining.*] Not as I ought to complain in the confession of my sins, for therein I sinfully kept silence; but through the secret murmurs of my troubled Conscience, and fear of the just Judgments of God.

4. *Day and night thy hand is heavy upon me:*] My daily practice and continuance in my sins, makes every day more heavy the hand of Divine Justice: for the fear whereof [*my moisture is like the drought in summer.*] The sap of grace and the vigour of the Spirit languisheth, and the verdure of my Devotion is dried up, even as the fruits of the earth are parched by the Sun's

Sun's hot beams in the heighth of Summer. And now being sensible of this my sad condition,

5. *I will acknowledge my sin unto thee* ;] both my sins of Omission, [*and mine iniquity*] my sins of Commission, [*have I not hid*,] but laid them all open before thee ; emptying my Conscience from the venom of them by Confession. And this I firmly resolved with my self to do ;

6. *I said, I will confess my sins unto the Lord :*] accusing my self, that thou, O Lord, mayst excuse me ; condemning my self, that thou mayst acquit me ; discovering my nakedness and shame, that thou mayst cover me with the robes of thy mercy, through the merits of my Saviour : [*and so thou forgavest the wickedness of my sin :*] being confessed, bewailed and forsaken.

7. *For this*] thy great mercy in pardoning offences sincerely repented [*shall every one that is godly pray unto thee*,] that he may be cleansed from his sins : for there is no man so godly that sinneth not, but therefore godly, because thou art gracious, both in forgiving the wickedness of his sins, and strengthning him with grace to abjure them. And he that is thus godly, will not neglect those blessed opportunities of Prayer [*in the time when thou mayst be found :*] ready and propense to hear and forgive, and that's the time of this present life, wherein there are [*great water-floods*] of temptations and troubles ; [*but they shall not come nigh him.*] The Prayer of the godly is a strong Bulwark : And thus he prayeth in the time of trouble ;

8. *Thou art my hiding-place :*] Under the sacred wings of thy merciful protection is my refuge, in the midst of the greatest tribulation ; [*thou shalt preserve me from trouble :*] like *Noah* and his family in the Ark, when the rest of the world

world perished by water: [*thou shalt compass me about with songs of deliverance.*] Being on all sides delivered and preserved from the floods of manifold troubles, I will sing praises unto thy great Name for the same.

The Answer of God to a true Penitent.

9. *I will inform thee and teach thee*] outwardly by my Word, and inwardly by my Spirit; [*the way*] of true wisdom, which is both to know God, and know thy self, [*wherein thou shalt go:*] what good is to be done, and what evil to be left undone: [*and I will guide thee with mine eye.*] have a constant eye upon thee, for thy guidance in the way of life. And he that is thus guided himself, will say unto others,

10. *Be ye not like to the horse,*] that is, untam'd, head-strong, and stubborn, [*or to the mule,*] that is, foolish and slothful, [*which have no understanding:*] or reason, to bridle their sensual appetites: [*whose mouths must be held with bit and bridle, lest they fall upon thee.*] Be not so brutish, as not to keep the ways of God's Laws, except he whip and spur thee with affliction and trouble: this is like a horse that will not obey his rider, without a bridle in his jaws, and a spur in his sides.

11. *Great plagues remain for the ungodly:*] often in this life, to drive them to repentance, but assuredly in the life to come, if they repent not: [*but who so putteth his trust in the Lord,*] and will be doing good, his holy confidence in God being not only notionary in the brain and fancy, but practical in the heart and life, [*mercy embraceth him on every side.*] The Lord's mercy shall surround him for his protection, and support him for his perseverance in the way to Heaven, where he shall both see and enjoy Divine

vine mercy on every side: 1. above him, in the beatifical Vision of God's Majesty; 2. below him, in the torments he hath escaped; 3. and mercy round about him, in the blissful society of Angels and Saints: great cause of joy surely.

12. *Be glad, O ye righteous*, through the testimony of a good Conscience, [*and rejoice in the Lord:*] not in our own merits, for by grace we are saved: [*and be joyful*] not ye that prosper in the world, but [*all ye that are true of heart.*] sincere and upright before God, whose wills and affections are conformable to the Divine will, both in desire and deed: such may rejoice heartily in this life, in the assured hope of celestial happiness in the life to come: To ascribe,

Glory be to the Father, and to the Son, and to the Holy Ghost.

As it was in the beginning, &c.

PSALM XXXviii.

Verse 1. PUT *me not to rebuke, O Lord, in thine anger*;] to take revenge of the ingratitude and perjury of mine offences against thee; [*neither chasten me in thy heavy displeasure.* Let not my correction for my faults be in rigour of justice, but temper'd with mercy, as a father chasteneth his son whom he loveth.

2. *For thine arrows stick fast in me:*] The sharp sentences of thy holy Word against sinners, pierce my heart with fear and terrour: [*and thy hand presseth me sore.*] Thy vindicative

power, which thou exercisest against offenders, weigheth down and oppresseth my spirits.

3. *There is no health in my flesh,*] thence is the spring and foment of my sinful corruption, and therefore justly punished, [*because of thine anger:*] the sad effects whereof afflict me: [*neither is there any rest in my bones, by reason of my sin.*] The sinful sickness of my Soul renders me so disquieted and disturb'd, as be those who are afflicted with bodily pain and sickness, and find no ease of their anguish.

4. *For mine iniquities*] by my frequent reiteration of them [*are gone over my head:*] their number is greater than the hairs of my head, and so prevalent withal, that they have brought under both head and heart; both my Judgment and Affections are weakened and disordered thereby: [*and are as a heavy burthen*] which sinks the body to the earth, so is the weight of sin upon the soul, [*too heavy for me to bear*] the weight of punishment due thereunto.

5. *My wounds stink,*] My sins, through long continuance in them, fester in my Soul, [*and are corrupt through my foolishness.*] in consenting and delighting my self to wallow, with the Sow, in the mire of sinful pollutions.

6. *I am brought into so great trouble and misery,*] Both the powers and parts of my Soul and body are so distemper'd and disturb'd, [*that I go mourning all the day long.*] The sense of my sins, and just fears of punishment, make the day of my present life sad and heavy.

7. *For my loins are filled with a sore disease:*] There, there my carnal lusts engendred, the fulfilling whereof hath made my soul like a loathsom leper, or some such ulcerous creature: [*and there is no soundness in my flesh.*] which alway

alway lusteth against the spirit, to the great distemper of both.

8. *I am feeble,*] in body, through carnal incentives, [*and sore broken,*] in spirit, by their prevalency over me: [*I have roared, for the very disquietness of my heart.*] My Conscience gain-saying such exorbitances, but not prevailing, makes me now cry aloud, through its disquietude unto the searcher of all hearts.

9. *Lord, thou knowest all my desire:*] my earnest longings after thee for ease and help: [*and my groaning*] under the heavy weight of my sins and of thy displeasure [*is not hid from thee.*] although I should be silent, and not express the same by prayers and tears.

10. *My heart panteth,*] through the disquietude of its unruly passions, the peace of my Conscience being also lost, [*and my strength hath failed me:*] the wonted vigour of my Devotion is decayed, whence fear and solicitude do issue: [*and the light of mine eyes is gone from me.*] My Understanding, which is the eye of the Soul, is darkened through the sway of its passions; and the Sun of righteousness is gone down upon my Soul, because of the deeds of darkness I have committed.

11. *My lovers and my neighbours*] who are obliged by the ties of friendship and continued conversation [*did stand looking upon my trouble:*] not moving to perform their wonted friendly offices to me: [*and my kinsmen*] they of mine own flesh and blood, either out of scorn or abhorrence of my troubled estate, [*stood afar off.*] as if I were a stranger to them: and not only my friends, but mine enemies.

12. *They that seek after my soul,*] the Devil and his Angels, and wicked men their instru-

ments, [*laid snares for me:*] by their cunning temptations of me unto sin, to destroy me: [*and they that went about to do me evil*] endeavoured by all means to do me all the mischief was in their power, have to this end [*talked of wickedness,*] framed lyes, raised false reports, consulted and contrived pernicious designs against me, [*and imagined deceit all the day long.*] or continually framed all their imaginations to deceive and ruine me.

13. *As for me, I was like a deaf man that heareth not,*] With such patience I sustained all this, as if I had heard nothing of their consultations, nor known any thing of their designs against me; [*and as one that is dumb, who doth not open his mouth.*] either to rail against mine enemies, or to murmur at the sadness of my condition.

14. *I became even as a man that heareth not,*] taking no notice of what was said or done against me, [*and in whose mouth are no reproofs.*] I opened not my mouth to reprove, much less to revile my adversaries. So my dear Saviour has taught me, by his example, who suffered himself with all sweetness of patience; *He was led as a sheep to the slaughter: and as a lamb dumb before the shearers, so opened he not his mouth.*

15. *For in thee, O Lord, have I put my trust:*] as knowing that vain is the help of man; but thou, O Lord, art both able and willing to succour all such as unjustly suffer, and depend upon thee for right: [*thou shalt answer for me, O Lord my God.*] Hear my prayers, and answer my desires; plead my cause against mine adversaries, and disappoint me not of my hope, which hangeth upon thee the God of my Salvation.

16. *I*

16. *I have required,*] requested of thee in my prayers, [*that mine enemies should not triumph over me:*] insult in my overthrow: [*for when my foot slipt,*] at my slips and failings, either into sin or other danger, [*they rejoiced greatly against me.*] My falls, which are grief to the godly, were great cause of joy to my ghostly adversaries: how much more greatly then would they rejoice and triumph in my utter overthrow?

17. *And I truly am set in the plague:*] being born to suffering, because born in sin; being prone to fall, if not by thee supported: [*and my heavinesse is ever in my sight.*] being conscious of my sins, the cause of all my sorrows. But that the plague therof may be healed,

18. *I will confess my wickednesse;*] and this not only outwardly with my lips, but inwardly from my heart; [*I will be sorry for my sins.*] And great reason, sure, for they are the cause of all my sorrows and sufferings both in Soul and body.

19. *But mine enemies*] the Devil and his angels [*live and are mighty:*] they are lively, active, strong and vigorous, whilst I am weak and feeble: [*and they that hate me without a cause are many in number.*] many there be that hate me, without any cause given them. And not only they whom I have not wronged or provok'd, but even

20. *They that reward evil for good are against me:*] And such undoubtedly who repay evil for good, do it by the instinct of Satan, and out of meer hatred to goodness it self: and therefore they hate me [*because I follow the thing that good is.*] hating my person, because of the integrity of my actions. But,

21. *Forsake me not*,] In time of temptation and trouble, leave me not destitute of thy assistance, [*O Lord my God:*] in whom are all my hopes of salvation: [*be not thou far from me.*] by taking away thy grace from me: But if in thy great wisdom it be withdrawn a little, for my trial, yet not too far, nor too long, but rather,

2. *Haste thee to help me*,] against all the assaults of the Devil, the World and the Flesh, whom to vanquish and overcome is from thee, and by thy assisting presence, [*O Lord God of my salvation.*] the Author, the Promiser, the Donor of eternal Salvation. Let others trust in their riches, power ——; yet shall my Soul for ever trust in thee for saving happiness, in whom and from whom alone is peace and joy, and to whom be all glory.

Glory be to the Father ——
As it was in the beginning ——

Psalm li.

Verse 1. H*Ave mercy upon me, O God*,] the Father of mercies, [*after thy great goodness:*] Were not thy goodness infinitely great, I could not hope for thy mercy: [*and after the multitude of thy mercies, do away mine offences.* Mine offences are multitudinous and hainous, and require a multitude of mercies to cover them.

2. *Wash me throughly*] who am throughout foul and polluted in all the parts and powers both of Soul and body [*from my wickedness;*] 'tis

'tis mine own indeed, from mine own wicked will proceeding; [*and cleanse me from my sin.*] both from my *wickedness* against *God*, and from my *sin* against *man*; from my wickedness *past*, and from sin *to come*, that both the guilt of sin, and my corrupt inclination thereunto, may be cleansed.

3. *For I acknowledge my faults,*] I desire neither to hide nor excuse them, but with a penitent heart I own and confess them, that thou mayst forget and forgive them: [*and my sin is ever before me.*] my conscience constantly accusing and condemning my great folly and ingratitude in sinning against thee. And 'tis

4. *Against thee only have I sinned,*] who *alone* art both my Judge and the Witness of my sins. Thou *alone* searchest the hearts, and knowest the greatness and grievousness of my sins; and thou *alone* hast supreme power both to punish and to pardon: [*and done this evil in thy sight.*] What I was ashamed to do before men, I have without either fear or shame done before thee, to whose all-seeing eye nothing is hid. *Have mercy upon me, O God.*

5. *That thou mayest be justified in thy saying;*] be found just in all thy words, and in this particular, *Hos.* 13. 9. *Thou hast destroyed thy self, O Israel; but in me is thy help*: [*and clear when thou judgest.*] free from the least injustice in pardoning the penitent, and condemning the obstinate.

6. *Behold, I was shapen in wickedness*,] contracting, together with my very being in nature, original corruption from my parents loins: [*and in sin hath my mother conceived me:*] Hence my flesh becomes so frail and rebellious against the spirit.

7. *But lo, thou requirest truth in the inward parts:* the internal purity of the heart and affections are thy delight: [*and shalt make me to understand wisdom secretly.*] By the secret influences of thy Holy Spirit, make me to understand and practise that wisdom which is from above.

8. *Thou shalt purge me with hyssop:*] My foul and corrupt Conscience hath need of a purge, the ingredients whereof must be the bitter sorrows and sufferings of my dearest Saviour, intermix'd with the salt tears of bitter sorrow of Soul for my sins: [*thou shalt wash me,*] in the inexhaustible fountain of thy mercy, through Faith in the blood of *Christ*, [*and I shall be whiter than snow.*] through the spiritual candour of my Soul being justified.

9. *Thou shalt make me hear* (or be inwardly sensible) *of joy and gladness:*] in the remission of my sins, and hopes of eternal happiness, than the which no greater joy can touch the immortal Soul: [*that the bones which thou hast broken may rejoice.*] in the light of thy countenance shining into my broken heart, and there diffusing the glimmering rays of a blessed hope.

10. *Turn thy face away*] not from me through indignation, but [*from my sins*;] by the remission of them; [*and put out all my misdeeds.*] out of thy book of remembrance, that they appear not in judgment against me, to my condemnation at the last great Day.

11. *Make me a clean heart, O God,*] cleansed from all filthiness both of flesh and spirit, [*and renew a right spirit*] rectified from all the crooked paths of vanity and iniquity, raised up to heavenwards, and cleaving stedfastly to thee, my God: and let this be [*within me.*] Purifie my will and

and affections, whence all my extravagancies issued.

12. *Cast me not away from thy presence :*] in whose presence is both the light and health of the Soul : and though I am unworthy to appear in thy presence, but deserve rather to be as a cast-away, given up to a reprobate sense ; yet [*take not thy holy spirit from me.*] Though I have often quench'd his sacred fires, by my extravagant lusts, yet leave me not ; forsake me not utterly, but,

13. *Give me the comfort of thy help again* ;] or, Restore unto me the joy of thy Salvation, which by my sins I have forfeited and lost : [*and stablish me with thy free spirit.*] Free me, by thy holy Spirit of liberty, from the law of sin and of death.

14. *Then shall I teach*] both by word and example [*thy ways*] of mercy and truth [*unto the wicked* ;] who follow the ways of their own hearts : [*and sinners shall be converted unto thee.*] by the example of my sincere conversion and seasonable admonitions.

15. *Deliver me from blood-guiltiness, O God,*] from all the kinds and degrees of blood-guiltiness ; such are, immoderate anger, hatred, malice, envy, and from all mortal or soul-killing sins ; [*thou that art the God of my health :*] the health both of my body and Soul, both temporal and eternal Salvation, is from thee : and therefore [*my tongue shall sing of thy righteousness.*] extolling thy truth in making good thy promised mercies to the truly penitent.

16. *O Lord, open my lips,*] which my sins have closed up, [*and my mouth shall shew forth thy praise.*] which becometh not the lips of sinners : but thou art a God forgiving offences, and

and even out of the mouths of babes and suklings hast perfected praise.

17. *For thou, O Lord, desirest no sacrifice,*] of slain beasts, for the expiation of sin, [*else would I give it thee,*] were it thy pleasure to accept the same: but [*thou delightest not in burnt-offerings.*] 'Tis not the outward, carnal offerings (though commanded by thee) that thou respectest as the principal means to pacifie thy displeasure, but the inward devotion and compunction of the person offering.

18. *The sacrifices of God*] those he chiefly respecteth and accepteth [*are a troubled spirit,*] wounded and groaning under the sad sense of his sins: [*a broken and contrite heart,*] the fallow-ground whereof is broken up by a strict Self-examination, contrite by Compunction, weeded by Confession, watered with the tears of godly Sorrow; such a Sacrifice [*O God, thou wilt not despise.*] but accept through his merits, who with a torn body and broken heart offered up himself a sacrifice for the sins of the world.

19. *O be favourable and gracious unto Sion:*] Let thy blessing plentifully descend upon our Holy Mother, the Church, both universal, and this particular Church whereof I am a Member: [*build thou the walls of Jerusalem.*] Repair the breaches both in true Doctrine and Discipline, which through licentiousness in opinion and conversation are greatly decayed, that the Souls of the righteous may enjoy the vision of peace.

20. *Then shalt thou be pleased with the sacrifice of righteousness,*] with those sacred acts and offices of true Repentance, whereby, through Faith in the Blood of *Christ*, the sinner is justified, [*with burnt-offerings,*] not of beasts without spot

spot or defect, but of holy, innocent Persons, enfir'd with godly zeal and devotion to thy service, [*and whole burnt-offerings:*] even the whole man, devoted to a whole, entire obedience, through the whole course of life: [*then shall they offer young bullocks upon thine altar.*] them-selves shall they offer upon the altar of a pure heart, a living sacrifice, holy and acceptable to God, through *Jesus Christ* ——

Glory be to the Father, &c.

As it was in the beginning, &c.

PSALM CII.

Verse 1. HEar *my prayer, O Lord*;] as to the saving effects thereof; [*and let my crying come unto thee.*] be accepted by thee, since my loud voice manifests the inward zeal and devotion of my heart.

2. *Hide not thy face from me*] under the thick cloud of my transgressions [*in the time of my trouble*;] when burthened with the weight of sin, or violence of temptation; [*encline thine ears to me: when I call,*] being penitent and humbled under thy mighty hand, [*O hear me, and that right soon.*] there being danger in delay.

3. *For my days are consumed away like smoak:*] spent in airy, light, vain, unprofitable and black sinful works: [*and my bones*] the strength and support of my Soul [*are burnt up as it were a firebrand.*] scorched and withered through the exorbitant heat of carnal concupiscence, which renders me liable to the fire of thy wrath.

4. *My*

4. *My heart is smitten down and withered like grass:*] As when the grass is mowed down, and withered by the Sun's hot beams; so my Soul, being smitten down by the violence of temptation, is dried up and withered in her devotion: [*so that I forget to eat my bread.*] neglecting the sweet refreshments of thy Holy Word and Sacraments, where the Soul is nourished with the bread of life.

5. *For the voice of my groaning,*] under the heavy burthen of my sins, [*my bones will scarce cleave to my flesh.*] being macerated by the strict rigour of penitential severities.

6. *I am become like a Pelican in the wilderness,*] flying even the sight and society of men, through shame and confusion of face; [*and like an Owl that is in the desart.*] that takes up her lodging in ruinous houses, not inhabited.

7. *I have watched,*] in the serious consideration of my sinful and sad condition, [*and am even as it were a sparrow*] flying the company of sinners [*that sitteth alone upon the house top.*] solitary, serious, and studious how to escape the snares of sin below, and mount up my Soul to Heaven above.

8. *Mine enemies revile me all the day long:*] Such as hate to be reformed, and are enemies to a serious and setled course of Religion, continually deride and revile me: [*and they that are mad upon me*] with rage and fury [*are sworn together against me.*] have conspired my ruine.

9. *For I have eaten ashes as it were bread;*] My meat was as unpleasant to me as if I had eaten ashes; [*and mingled my drink with weeping.*] All my wonted corporal refreshments were soured with spiritual sorrow for my sins:

Or,

Or, * I have exercised the penitential rigours of ashes and weeping: sackcloth and ashes being the food and clothing of penitents.

* August. *in loc.*

10. *And that because of thine indignation and wrath:*] That's the chief ingredient in my sorrow, that I have deservedly incurred thy wrath: [*for thou hast lift me up, and cast me down.*] Thou seemest, as it were, to raise me up, that I may fall with the greater weight and violence: or, Thou hast raised me to great honour, to be stampt after thine own image; but, for want of Understanding, I have fallen down as low as the beasts that perish.

11. *My days are gone like a shadow:*] they are not only vain, empty and unprofitable, but also darksom and gloomy, because I have declined from the Sun of righteousness: [*and I am withered like grass.*] for want of the celestial dew of Divine grace.

12. *But thou, O Lord, shalt endure for ever;*] Whilst all other things pass away, thou changest not, being immutable, as in mercy to raise up, so in justice to cast down: [*and thy remembrance throughout all generations.*] Thy gracious promises both of the life that now is, and of that which is to come, are in all ages remembred to thy praise and glory.

13. *Thou shalt arise,*] to redeem, deliver, and defend, [*and have mercy upon Sion;*] thy Church militant here upon earth: [*for it is time that thou have mercy upon her:*] the time of this life is the seasonable time of mercy, because it is a time of misery; [*yea, the time is come.*] even the fulness of time is compleated, of our Redemption and Salvation.

14. *And why? thy servants think upon her stones;*] both Angels and Saints resent with much

much regret the dispersed members of thy Church: [*and it pitieth them to see her in the dust.*] They pity her distractions and confusions, and have great desires to succour and relieve her.

15. *The Heathen shall fear thy name, O Lord;*] which now they blaspheme; but being converted from their Idolatries, and from all the errours of their ways, they shall with us adore the blessed and saving Name of *Jesus*: [*and all the kings of the earth thy majesty.*] being converted unto thee, they shall in all humility confess the greatness of thy Majesty far to transcend their greatest power and glory.

16. *When the Lord shall build up Sion,*] repair the breaches of his Church, and settle it upon the foundation of Prophets and Apostles, [*and when his glory shall appear,*] the glory of his great grace shall manifest it self in the edification and support of his Church, upon the pillars of truth and peace;

17. *When he turneth him to the prayer of the poor destitute,*]for his ears are ever open to the prayers of the humble and poor in spirit, and such as be destitute of all exteriour consolations, [*and despiseth not their desire*;] when flowing from a true Faith, and enfir'd with Charity and Devotion.

18. *This shall be written for those that come after:*] that the succeeding people of God, under the Gospel, may have upon record the wondrous works of God under the Law: [*and the people that shall be born*] regenerate and born anew, of water and of the Holy Ghost [*shall praise the Lord.*] for the grace of Redemption and great mercy attain'd.

19. *For he hath looked down from his sanctuary:*] God the Son, from the bosom of his Father above,

above, looked down with the eye of his mercy upon us miserable sinners here below: [*out of heaven did the Lord behold the earth:*] when the King of Heaven descended upon earth, when the day-spring on high came down to visit us, when the Word was made flesh, for the building up of *Sion:*

20. *That he might hear the mourning of such as are in captivity,*] groaning under the bonds and chains of their sins; [*and deliver*] out of the gulf of sin and clutches of Satan [*the children appointed unto death;*] as the due wages of sin;

21. *That they may declare the name of the Lord in Sion,*] being delivered from the sad condition of being the children of the Devil in the vast womb of this wicked world, to be the children of God in the sacred womb of their Mother, the Church, they might therein and therefore extol the great Name of God; [*and his worship at Hierusalem;*] promote and advance the holy Worship of God in his Church, and unanimously join therein together, to the glory of his Name;

22. *When the people are gathered together;*] When the people of God, dispersed through the world, shall be nevertheless joined together in the unity of the true Faith, enlivened by divine Charity [*and the kingdoms also to serve the Lord.*] when both the Kings, and the people of their dominion assemble together, and join with one heart and one mouth in the publick worship of God; then shall the Name of the Lord be magnified in *Sion.*

23. *He brought down my strength in my journey:*] In the mean time whilst I walk in the way of Repentance, my strength is decayed: [*and he hath*

hath shortened my days,] of health and outward prosperity, that I may apply my heart unto wisdom.

24. *But I said,*] addressing my self unto God by Prayer, [*O my God,*] the God of my life, of my health, of my joy, my God and my all, [*take me not away in the midst of mine age:*] before the natural course of my life expire: [*as for thy years, they endure throughout all generations.*] being from everlasting to everlasting, in respect of whose duration, the years of my life are nothing; and therefore I humbly beg, they may not be shortned through the violence of thy afflicting hand.

25. *Thou, Lord,*] who art without beginning, [*in the beginning*] of time [*hast laid the foundations of the earth;*] which is the centre of this visible World: [*and the heavens are the works of thy hands.*] both the Heavens and the Earth, and all things visible and invisible, are of thy Creation.

26. *They shall perish,*] as having their beginning in time; [*but thou shalt endure.*] as being from all eternity, and through all the changes of created beings remaining in thy self unchangeable.

27. *They all shall wax old as doth a garment,*] which is worse for the wearing; [*and as a vesture shalt thou change them,*] from their present state and condition; [*and they shall be changed,*] in their qualities and operations: [*But thou art the same;*] in thy self immutable: [*and thy years shall not fail.*] or rather, being not liable at all to any term of years, but without either beginning or end of Time.

28. *The children of thy servants*] if they follow the steps of their godly Fathers, in the sacred

sacred service of God, [*shall continue,*] in the land of the living, being translated from the life of Grace, to the life of Glory: [*and their seed*] of good works, the issue of their true faith, [*shall stand fast in thy sight.*] being treasured up in Heaven, where no moth or rust corrupteth ——

Glory be to the Father ——

As it was in the beginning ——

PSALM CXXX.

Verse 1. OUT *of the depths*] both of my sins and sufferings, and out of the depth of my heart, wounded with godly sorrow for my sins, [*have I called*] as *Jonas* out of the Whale's belly, so do I lift up my voice in prayer, to be delivered from the power of the Devil, [*unto thee, O Lord:*] with whom alone is power to help and save me: [*Lord, hear my voice.*] in my prayers which I make before thee.

2. *O let thine ears*] which are not corporeal, but wholly spiritual, and therefore more quick and intense to [*consider well the voice of my complaint.*] be intent to release me of my sins, under the weight whereof my soul complains.

3. *If thou, Lord,*] to whom no secrets are hid, [*wilt be extreme to mark what is done amiss,*] so as to take notice of all our faults and failings, and punish us accordingly, [*O Lord, who may abide it?*] There is none so exactly righteous and holy, as to abide the strict scrutiny of thy vindicative justice; since every sin, from which none is free, is, in respect of the Person offended, infinite.

4. *For there is mercy with thee,*] to forgive the sins of the penitent, and to raise up them that are fallen; [*therefore shalt thou be feared.*] or, worshipped with reverence and godly fear, thy mercy engaging and sweetly working upon our hearts, to fear thy Name.

5. *I look for the Lord,*] even for his saving mercy, [*my soul doth wait for him:*] to heal her sores, and satisfie her longing desires with the oil and wine of mercy and consolation: [*in his word is my trust.*] for therein he hath promised to pardon the penitent, to heal the broken-hearted. —— And I doubt not but he will be as good as his word; and therefore,

6. *My soul fleeth unto the Lord*] upon the spiritual wings of ardent desires, strong hopes, fervent prayers —— [*before the morning-watch*; very early in the morning of the day; or, in the morning of my life, the time of my youth: [*I say, before the morning-watch.*] or, more earnestly than such who are appointed watchmen for the night do wait for the morning, to be discharged from their watch, and have liberty to repose themselves.

7. *O Israel,*] Ye that are of the number of God's People, members of his Church, if you be wise, trust not in your selves, nor in others, but [*trust in the Lord*;] who never faileth to help them that put their trust in him, and be doing good: [*for with the Lord there is mercy*;] There is, there was, and ever will be mercy with him, to justifie sinners that truly repent and believe in him; for his mercy endureth for ever; [*and with him there is plenteous redemption.*] His precious blood, whereby we are redeemed, is plentifully sufficient to satisfie for our sins, and not for ours only, but for the sins of the whole world.

8. *And*

8. *And he shall redeem Israel*] No doubt but he will, more-especially above all others, redeem his own inheritance [*from all his sins.*] Be they never so many, mortal and venial, if truly repented, through Faith in the Blood of *Christ*, they shall be pardoned. And therefore we have great reason to give

Glory to the Father, &c.

As it was in the beginning, &c.

PSALM cxliii.

Verse 1. HEar *my prayer, O Lord,*] for the obtaining of what is good, [*and consider my desire*;] for the avoiding of what is evil: [*hearken unto me,*] in both respects, [*for thy truth,*] of thy promises made to hear the prayers of the humble, [*and for thy righteousness sake.*] in performing all such promises to those who trust not in their own, but in thy righteousness, condemning themselves, that they may be absolved by thee.

2. *And enter not into judgment*] without any intermixture of mercy [*with thy servant, O Lord:*] I dare not say thy *son*, but confess, with the Prodigal, that *I have sinned against heaven* —— but reject me not from among the number of thy servants: [*for in thy sight*] who art a God of purer eyes than to behold iniquity [*shall no man living*] in this frail mortal flesh [*be justified*] by his own merits, but by the mercy of God, through the merits of *Christ*.

3. *For the enemy*] the Devil [*hath persecuted my soul*;] and doth incessantly undermine

its innocence, by his temptations and snares; [*he hath smitten my life down to the ground:*] so that my soul grovels in the dust of earthly desires: [*he hath laid me in the darkness,*] involv'd in the night of secular lusts, [*as the men that have been long dead.*] in their trespasses and sins, having no sense or feeling of their desperate condition.

4. *Therefore is my spirit vexed within me;*] My Conscience within me being defiled; and my Soul, which would aspire to Heaven-ward, depressed with the weight of her sins, and the corruption of her flesh, is a great corrosive and vexation of my spirit; [*and my heart within me is desolate.*] destitute of all consolation.

5. *Yet do I remember the time past,*] wherein thy people have been exercised and tried, both by adversity and prosperity, both by temptations and deliverances; and for my consolation, and strengthning my hopes of deliverance, [*I muse upon all thy works:*] wherein I observe, as thy great power and wisdom, so thy mercy allaying the rigour of thy justice: [*yea, I exercise my self in the works of thy hands.*] wherein I find thy mercy to be over thy works, and that I, though an unprofitable work of thy hands, may obtain mercy also.

6. *I stretch forth my hands unto thee:*] both praying with my lips, and working with my hands, to obtain my petitions: and [*my soul*] pours forth her self in the expansion of my hands, which being in her self dry and barren of consolation [*gaspeth unto thee*] the fountain of living waters, and well-spring of Divine graces, even [*as a thirsty land*] gapeth to be filled and satisfied with rain from Heaven.

7. *Hear*

7. *Hear me, O Lord,*] watering my thirsty Soul with the celestial Dew of thy Divine grace; [*and that soon*;] delay not to satisfie the thirst of my soul, which is great; [*for my spirit waxeth faint:*] hath lost its wonted fervour of devotion, being oppressed with the burthen of her sins, and destitute of the sweet refreshments and influences of thy Holy Spirit: [*hide not thy face from me,*] as one turns away his face from his enemy, or one with whom he is justly offended, [*lest I be like unto them that go down into the pit.*] If thou look not in mercy upon me, I shall be in the same condition with them that are involved in the pit both of sin and of death.

8. *O let me hear*] be made sensible of [*thy loving-kindness betime in the morning*;] early and betimes in this life; and after the night of this life is ended, in the morning of that day which never shall have end; [*for in thee is my trust:*] not in my self, nor in any help of man, for it is but vain; and so will prove my trust in thee also, except I obey thy will, and walk in thy ways: the which that I may do, I humbly beg [*shew thou me the way*] of thy Laws, and the paths of thy Commandments, [*wherein I should walk*;] as leading to my native home of Heaven, where my immortal Soul was first framed by the hands of the Almighty; [*for unto thee, O Lord, do I lift up my soul.*] which being made after thine Image, aspires to become perfect in the beatifical vision and fruition of thy sacred Majesty. In which way being sore let and hindred, it implores thy assistance, saying,

9. *Deliver me from mine enemies, O God:*] both visible and invisible, ghostly and bodily

adversaries: [*for I flee unto thee,*] when assaulted by them, [*to hide me*] under the covert of thy protection, from all the storms of temptations which daily arise in the tumultuous sea of this life.

10. *Teach me*] who am naturally blind and careless of my duty [*to do the thing that pleaseth thee*;] not only to know, but to do thy will; not to follow mine own pleasure, but what is pleasing and acceptable unto thee; [*for thou art my God*;] who hast created and redeemed me: and that I may be throughly sanctified, [*let thy loving Spirit*] the Spirit of love and verity [*lead me forth*] in the straight direct way that leads [*into the land of righteousness.*] That's the promised land, the celestial *Canaan*, where alone is perfect, everlasting righteousness, in the blissful presence of the God of Righteousness.

11. *Quicken me, O Lord,*] who am dull and dead-hearted, and faint in the way towards the land of the living; [*for thy name's sake,*] which I invoke and adore; [*and for thy righteousness sake,*] not for mine, which is little, and good for little, [*bring my soul out of trouble.*] delivering me from whatever disturbs the peace of my Soul, and hinders her progress in the way to Heaven.

12. *And of thy goodness slay mine enemies,*] Mortifie in me all unruly lusts and passions that rebel against Reason and Religion, [*and destroy all them that vex my soul*;] by exciting and fomenting the flesh against the spirit, the sensual against her rational faculties, that the whole may be obedient unto thee: [*for I am thy servant.*] *Created, Redeemed,* not to serve my own lusts, and exorbitant passions, but to be

be *Sanctified* or devoted wholly to serve thee, in holiness and righteousness before thee, all the days of my life. And so shall my Soul praise thee with joyful lips, and say,

Glory be to the Father ——
As it was in the beginning ——

Meditations upon the Tears of a Devout Soul.

B*Lessed are they that mourn, for they shall be comforted.*

This present life is to the religious, heavenly-minded Christian, a *valley of tears*; whose heart, broken with godly sorrow, is *a well from whence the pools are filled with water*, or their eyes run over with tears. Mat. 5. 4. Ps. 84. 6.

Great are the consolations of these spiritual mourners, both in this life, *they go from strength to strength*: but more-especially in the life to come; *For unto the God of Gods shall every one appear in Sion.* ver. 7.

There are two kinds of such saving tears; or two springs from whence these healing waters flow: the one from above, the other from beneath.

1. The first are such tears as issue from the heart that is wounded with the love of *Christ*; and inflamed with ardent desires of a more near and immediate union and communion with God, who is Father, Son and Holy Ghost, in the Heaven of Heavens: wishing with strong cryings and tears, and saying, ——

My soul is a-thirst for God, even for the living God: when shall I come and appear before the presence Ps. 42. 1.

ſence of God? When ſhall I be ſo happy as to
1 Cor. 13. 12. ſee my God, *not as now in a glaſs darkly, but face to face? to behold the fair beauty of the Lord*, to
Pſ. 27. 4. the raviſhing of my Soul with his tranſcendent perfections?

2. The ſecond kind of tears, are ſuch as flow from the heart that is pierced with godly ſorrow
Pſ. 42. 3. for ſin: So it follows, *My tears have been my meat day and night: while they daily ſay unto me, Where is now thy God?*

What elſe but ſorrow and ſadneſs can ſeize and poſſeſs the Religious Soul, from whom God is eſtranged for ſin: whilſt the Devil and his Angels triumphing, inſult over her being thus forſaken, ſaying, *Where is now thy God?*

Both theſe ſorts of tears St. *Auguſtine* begg'd of God, under the notions of *the upper and the*
Joſh. 15. 19. *nether ſprings*, which *Achſah* begg'd of her Father *Caleb*.

And this is alſo my humble ſuit unto the Lord my God, and my Father, That it may pleaſe him, who turneth the hearts of the ſons of men as the rivers of waters, to turn the ſtream of my corrupt affections, from the pomps and vanities of this wicked world, and from all the ſinful luſts of the fleſh; That I may be greatly enamour'd with the joys of Heaven, and the raviſhing beauties of the Divine Preſence there: and withal, To be deeply ſenſible of my ſins, which render me unfit and uncapable of admiſſion into the preſence of the moſt Holy God: but withal, not diſtruſting but that through ſuch myſtical waters, the ſhip of my Soul ſhall be wafted to that haven of peace and felicity, where tears ſhall be wiped from all eyes, and all heads crowned with the joy of the Lord.

The

The Second Meditation.

We read, That in the days of *Noah, both the windows of heaven were opened, and the fountains of the great deep below were broken up*; whence issued that universal Deluge which washed away the sinful pollutions of the old world. Gen. 7. 11.

Thus, by those devout tears which are extorted through the ardent love of God, and earnest desires of Heaven above, together with the tears of godly sorrow for sin upon Earth below; the old man is washed from his impurities, and becomes a mystical *new Heaven and a new Earth, in which dwelleth righteousness.* 2 Pet. 3. 13.

My Blessed Redeemer, to fulfil all righteousness, was himself redeemed with a pair of Turtle Doves: And that I may obtain Eternal Redemption by him, amongst other Christian performances, 'tis but meet I return back this Offering unto my Lord, in the twofold compunction of my heart, and of my spirit; mourning like a Dove, 1. for my daily backslidings, and the incessant temptations I suffer in the house of my pilgrimage here upon Earth. 2. *Groaning earnestly to be cloathed upon with our house which is from Heaven.* 2 Cor. 5. 2.

They that sow in tears, shall reap in joy.

He that now goeth on his way of this life weeping, and beareth good seed, watered with his tears of godly sorrow, from whence the worthy fruits of true Repentance grow; *shall doubtless come again with joy*, in the life to come, *and bring his sheaves with him*; the fruits of his good works being treasured up in the Granary of Heaven. Ps. 126. 6, —7, —8.

And

And we are commanded by our Lord, through Almsgiving, Prayer and Fasting, *to*
Mat. 6. 20. *lay up for our selves treasures in Heaven, where neither rust nor moth doth corrupt, and where thieves do not break through and steal.*

The Third Meditation.

Eccluſ. 38. 16. *My son, let tears fall down over the dead,* (saith *Syracides.*)

Such tears as the words in the common sence intend, are frequent enough: but as St. *Augustine* obſerves, *Non sunt in te viscera misericordiæ,* — Thou haſt no true bowels of mercy, to weep for that death which is no other but the ſeparation of the Soul from the Body, and not to weep much more for that death which ſeparates God from the Soul: For as the Soul is the life of the Body, ſo God is the life of the Soul; whoſe departure from the Soul for ſin, deſerves to be lamented with a flood of tears.

And did we but rightly conſider the hainouſneſs of every ſin we commit, as 'tis an offence of the Infinite Majeſty of the moſt Juſt and Holy God; *we wou'de ſteem* (ſaith the Seraphick Doctor) *all the days of our life too few to appeaſe the wrath of God with the continual laments and tears of penitence.*

But woe and alas! my heart is hard and ſtony, and eaſily yields to ſuch overflowing of tears: but I humbly beg that it may pleaſe the Lord to ſmite this rock, my hardened heart, with the rod of his fatherly correction, that it may
Joh. 4. 14. be within me *a well of water ſpringing up unto everlaſting life.*

The

The Fourth Meditation.

Hear my prayer, O Lord, and with thine ears consider my calling —— Pſal. 39. 13, 14.

Hold not thy peace at my tears.

For I am a ſtranger with thee ——

Hence there is great cauſe for tears to flow, in that my Soul being ſtampt after the Image of my God, and having therefore no true conſolation but in the Lord, is yet abſent in the Body, and eſtranged from him, through the preſſures of this corruptible fleſh.

O that the ſerious conſideration of this ſad condition of my Soul, might deeply wound the ſame with the piercing darts of a ſalutary repentance, and devout affections, to lament my manifold iniquities, which have ſeparated betwixt me and my God: to lament the continual aſſaults of my ghoſtly enemies, againſt the innocence and peace of my Conſcience: to lament the too much eſtranging of my heart, through the coldneſs of my love to my bleſſed Creator and Redeemer: to lament the great diſorder of my affections, and the ſordid earthineſs of my deſires: to lament that I am ſo much a ſtranger to my native home of Heaven, where my immortal Soul was originally created, after the Image of her Maker, and infuſed to animate this corruptible fleſh: to lament that my heart is not ſurely fixed there, where true joys are to be found; but ſtill cleaves to the duſt, wallowing in the mire of ſenſuality and earthineſs, though here ſhe meets with nothing but what is vanity and vexation of ſpirit ——

I. O

I.

O most just and merciful God, who being by Sin offended, art by true Repentance appeased, be propitious to the Prayers of thy faithful people; and in great mercy turn away from us those scourges of thy wrath which our sins have justly deserved, through *Jesus Christ* our Lord.

II.

Remember not, Lord, our offences, nor the offences of our fore-fathers, neither take thou vengeance of our sins; but spare us, good Lord, spare thy people, whom thou hast redeemed with thy precious blood, and be not angry with us for ever.

III.

O God, whose nature and property it is, ever to have mercy and to forgive, receive our humble petitions: and though we be tied and bound with the chain of our sins, yet let the pitifulness of thy great mercy loose us, for the honour of *Jesus Christ*, our Mediator and Advocate. *Amen.*

CHAP.

CHAP. XII.

Meditations and Prayers to be Partakers of the Merits of what our Blessed Redeemer hath done and suffered for us.

O Most Holy and ever-Blessed *Jesus*, who vouchsafedst, for the Redemption of Mankind, to be made Man; by the blessed merits of thy mysterious Incarnation, grant me to become one *Spirit* with thee, who becamest one *flesh* with me. 1. *The Incarnation of the Son of God.*

Thou, Blessed Lord, wert miraculously born of a pure immaculate Virgin, by the power of the Holy Ghost overshadowing her: grant me, by the same power of the most High, to possess a pure virgin Soul, in a pure and chaste Body, and to be fruitful in all good works. 2. *Nativity.*

Holy *Jesus*, who vouchsafedst to be Circumcised the Eighth Day, and made obedient to the Law, for man; grant unto me, I humbly beg, the true circumcision of the Spirit, that my heart and all my members may be mortified from all carnal and worldly lusts, and whatever hinders my regular obedience to thy most holy Laws. 3. *Circumcision.*

By the merits and mysteries of thy Baptism in the River *Jordan*, wash me throughly from my wickedness, and cleanse me from my sins, whereby I have unhallowed those sacred and saving waters of my Baptism, and too often perjuriously broken my Vow and Promise made therein. 4. *Baptism.*

Holy *Jesus*, who didst fast forty days and forty nights, forgive me the manifold acts of Gluttony and Drunkenness, Riot and Excess, 5. *Fasting.*

whereof

whereof I have been guilty: and by the virtue and power of thy miraculous Fast, grant me the mastery over my rebellious appetite, to live soberly, that I may also live righteously and godly in this present world.

6. *Temptation.* Holy *Jesus*, who being fasting, wast tempted of the Devil, and overcamest him; grant me, by the influences of thy blessed Spirit, so devoutly to intend the holy duties of Fasting and Prayer, that by the power of thy victory over the Devil, I may have strength and power to triumph over *the Devil, the world, and the flesh, and to continue thy faithful servant and soldier to my life's end.*

7. *Doctrine and Example.* Holy *Jesus*, who being inaugurated in thy Prophetical office by Baptism, and confirmed by the vanquishment of the Devil, wentest about preaching the Gospel, doing good, healing all manner of sickness, and all manner of diseases amongst the people, being, by thy Doctrine and Example, *the Way* and *the Truth* that leads unto *Life*; grant me to believe aright all thy Revelations, to obey all thy Commands, to walk in thy steps, and so to *follow the light of the world, that I walk not in darkness, but may have the light of life.*

8. *He is conspir'd against, and betrayed.* Holy *Jesus*, who didst condescend to have thy precious life conspired against by the *Jews*, and to be betrayed and sold by one of thine own Disciples for a vile price, deliver me from the conspiracies of all mine enemies, ghostly and bodily; and especially from the treachery and corruption of mine own deceitful heart, and from the rebellion of my flesh, which for vile things and of no value daily betray my Soul into the hands and under the power and bondage of Sin and Satan, the great enemies of my life in grace and glory. Holy

Holy *Jesus*, who didst begin thy last and bitter Passion in a Garden, where thy innocent Soul was sorrowful even unto death; sanctifie, I beseech thee, all my natural infirmities and passions, comfort me in all my troubles and disquietudes of mind, and make me sensible, with godly sorrow, of that heavy wrath and curse for sin, which thou sufferedst and I deserved. 9. *His Agony in the Garden.*

Holy *Jesus*, who didst prostrate thy self upon the cold earth, sweating drops of blood, under the pressure of our sins, and out of a sad apprehension of thy ensuing sufferings, *offering up strong cries with tears unto him that is able to save*; O that my heart might inwardly bleed tears of compassion and of compunction, and vent it self by such fervent and effectual prayers, with tears of devotion, as to be heard in Heaven, and healed of all her sores of sin and infirmity. 10. *Bloody Sweat.*

Holy *Jesus*, who with all sweetness of patience and submission didst give up thy self wholly to the will of thy Heavenly Father, endue me with the same spirit of lowliness and meekness, patience and contentedness in all conditions, submitting to the good will of my God, both in prosperity and adversity, health and sickness, life and death. 11. *Submission to the Will of God.*

Holy *Jesus*, who didst yield thy self to be apprehended, when thou mightest escape, and to be bound as a Malefactor, being cleaner than an Angel of light; O let not my Soul be seized by any infernal Fiends, to eternal horror in the other world: but out of the fangs and clutches of all the spirits and powers of darkness, good Lord, deliver me: from the bonds and chains of my sins, and from that dismal sentence, [*Take him and bind him hand and foot, and cast him into utter darkness*,] good Lord deliver me. 12. *Apprehension.*

Holy

13. *Arraignment and Condemnation.*

Holy *Jesus*, who being seized by rude hands, wast led as an innocent Lamb to the slaughter, hooted at, rated, reviled, reproached, falsely, accused, and unjustly condemned by unjust Judges here upon Earth, being thy self the most just Judge of Heaven and Earth; O be not a severe and angry Judge, when I shall stand before thy Tribunal, but vouchsafe to be then my Mediator, and answer for me, who am not able to answer thee one of a thousand, if thou shouldest be strict to mark what I have done amiss: But *in thee have I put my trust*; *thou shalt answer for me, O Lord my God.*

From all the accusations of the Devil and his Angels, from the accusations of all men and of all women, with whom I have been guilty of any sin, or who have been conscious of any of my many sinful pollutions, and from the accusations of my own Conscience in the Day of Judgment, good Lord deliver me.

14. *He is spitted upon.*

Blessed be that infinite mercy and humility of thine, Holy *Jesus*, whereby thou sufferedst thy face, fairer than the children of men, to be polluted by filthy ignominious spittings. *O turn thy face away from my sins*, whereby I have polluted my Soul, and prophaned thy holy Name, which is called upon me. Turn not thy face away from me, but turn thy face away from my sins, who for my sins didst not turn thy face from shame and spitting.

15. *Buffeted.*

Holy *Jesus*, who didst expose thy blessed cheeks to the rude cuffs and buffets of hard injurious fists, grant, that tho' I may feel, yet not be fell'd and overthrown by the buffets of Satan.

16. *Forsaken of his friends and followers.*

Holy *Jesus*, who wast content to be forsaken of all thy friends and dearest Disciples, and to be left alone in the hands of cruel men, who, like

like ravening wolves, thirsted after a draught of thy dearest blood; O leave me not destitute of thy assisting presence, when assaulted by my ghostly Adversaries; though I have deserved to be for ever desolate and forsaken, for my manifold treacherous backslidings from thee.

Blessed be that infinite goodness and meekness of thine, who looking back upon St. *Peter*, when he denied and forswore thee, didst, by that gracious chiding-look, call him back, both to himself and to thee, by true Repentance. O look thus upon all backsliders from thee, for their correction and sincere conversion; and *look upon me also, and be merciful unto me, as thou usest to do unto those that love thy name.* 17. *Denied by* Peter.

And now behold (O my Soul) with the eye of devout meditation, such a portion of thy Saviour's sufferings, as is the wonder and astonishment both of Heaven and Earth. See with what profound humility and patience the great Lord of all the World condescends to be whipped by a mercileſs crue of soldiers: see with what a sweet silence this innocent Lamb yields to have his fleece torn off, his body stript naked, and strictly bound to a whipping-post: see him all alone, naked and helpless, where there was no eye to pity him, no heart to have compassion on him; whilst those mercileſs Caitiffs, with their sharp and forked whips, rip up and tear his delicate skin and tender flesh, so that his blessed back and breasts, by the violence of their cruel lashes, doubled and redoubled, are all gore blood, which from the ghastly wounds stream'd down his innocent sides. 18. *Scourged.*

Now when I think hereupon, I pour out my heart by my self, even to weeping and wonder: wondering, that the eternal Son of God, the glory of Angels, and beauty of Men, should suffer such a cruel and shameful punishment; and weep, that my sins should both deserve and cause such sufferings; and weeping wonder, that the Son of God should suffer what I deserved.

But since thou disdainest not, O merciful Lord, to be wounded for my transgressions, and bruised for mine iniquities; O let thy *chastisement* procure my *peace* with offended Heaven; and grant, that *by thy stripes my soul may be healed.*

19 *Crowned with Thorns.* Holy *Jesus*, whose venerable Head was crown'd with Thorns, the curse of the Earth, and those Thorns beaten into thy Temples with a Reed, and with much rage; pardon, Lord, all those sins which by the instrumental mediation of all the senses of my head I have committed; *break not the bruised reed*, my broken heart, with the sad pressure of thy heavy wrath: let thy thorns, the fruits of the curse which we contracted, and thou sustainedst, deliver me from the curse due for my sins, and stop the jaws of death, *that the pit shut not her mouth upon me.*

20 *Renouncing the Pomps and Vanities of this World.* *Thou art the King of Glory, O Christ*; yet wast content with a Cross for thy Throne, with a wreath of Thorns for thy Crown, with a Reed for thy Regal Sceptre, with Gall and Vinegar for thy Cates, and for thy Robes of Majesty only a little Linnen to cover thy nakedness. O that I were so wise, as from thy example, to despise all the gilded glories, empty consolations, nick-nam'd pleasures and profits of this present life: chusing, with *Moses, rather to suffer affliction with the people of God, than to enjoy*

the

the pleasures of sin for a season, having an eye to the recompence of reward.

Blessed *Jesus*, who with an invincible patience wentest forth bearing thy Cross, till it sunk thy tender virginal Body to the Earth; O let me not sink under thy Cross, nor shrink from it, but chearfully take up my Cross, whatever it be, and carefully undergo all the sacred acts and offices of true Repentance, which is the Cross of Sinners, and follow thee my dearest Saviour, who didst *suffer for us, leaving us an example, that we should follow thy steps.* 21. *Bearing his Cross.*

Holy *Jesus*, who wast lifted up upon the Cross, to draw all men unto thee; and didst hang on a cursed Tree, to abolish the Curse contracted by eating the Fruit of the Forbidden Tree, and wast numbered with the Transgressors, crucified amongst Thieves; O draw my hard and stony heart unto thee: deliver me from the curse by my sins contracted; and rank me not among the cursed Goats on thy left hand, but amongst thy blessed Sheep on thy right hand, in the great Day of Judgment. 22. *Crucified.*

O most Holy crucified *Jesus*, all the parts and members of whose body were expanded on the Cross, as on a tormenting Rack; thy blessed Arms and Legs were with such violence distended, that the Joints were disparted, the Veins burst, the Sinews crackt, the Skin rent, the Flesh torn, and all the Bones started aside: and in this height of distension, thy innocent Hands and Feet were nailed, for the sinful works of our hands; nailed where the Nerves, those conveyances of sense, are the thickest, to the unspeakable torment of thine innocent Body. 23. *All the parts of his Body tormented.*

The sorrows and sufferings of thy Soul were far greater, being like *melting wax*, molten in 24. *The sufferings of his Soul.*

the fiery furnace of God's wrath for the sins of the world; till the fulness of thy sufferings being accomplished, thou commendedst thy spirit into the hands of God.

All this Sorrow and Suffering, Grief and Torment of thine, I believe verily was for me and for my sins; there being nothing in thee, the spotless Son of a spotless Virgin, to grieve, or sorrow, or suffer for.

O sweetest Saviour, save and deliver me from all my sins, whether of knowledge or ignorance, of wilfulness or negligence, of omission or commission; of thought, desire, word or deed, confessed or not confessed before thee: wash them all away in thy precious blood shed for me; nail them to thy Cross, which were the cause of thy Crucifixion; hide them in thy wounds, who wast wounded for my transgressions: and write those wounds of thine in my heart, not with ink, but with the blood which was shed for me; that in and by those characters of blood I may read and learn to die unto sin, and live only unto thee, who diedst for me; cleaving stedfastly unto thee, whose whole self wast so fast nailed to the Cross for me.

By thy Cross and Passion, both in Soul and Body, cleanse me from all filthiness both of flesh and spirit; crucifie this corruptible flesh of mine, with all the inordinate affections and unruly lusts thereof: that being conformed to thy death, I may be partaker of thy Resurrection; that *suffering with thee* here, I may *reign with thee hereafter*, where thou livest.——

Medita-

Meditations upon the Diſeaſe and Cure of the Soul.

The Firſt Meditation.

Of the Diſeaſes of the Soul.

MY Soul (through original corruption from our firſt Parents contracted) is naturally diſeaſed and diſtemper'd in all her powers and faculties.

My Underſtanding blinded, even when 'tis conceited to be moſt ſeeing.

My Will averſe and diſobedient to the holy Will of God, and to the dictates of a right underſtanding.

My Imagination roving and more voluble than leaves toſſed with the wind, through the various toſſings of terrene affections.

All my Affections are diſordered and reſtleſs, like bones out of joint, being inverted, turn'd off, or weakly inclin'd to their true and proper Object.

My ſenſual Appetite is the ſeat of that ſelf-love, which is the ſeminary of all inordinate luſts, and of all ſinful pleaſures, whence the filthy vapours of ſeveral vices are exhal'd, as from a ſtinking and loathſom dunghil.

My Heart panting with an inſatiate deſire of riches, ſenſual pleaſures, and ſwelling with the pride of life.

All my Senſes are as ſo many windows to let ſin into my Soul, and death by ſin.

My whole immortal rational Being is altogether degenerate from its noble deſcent and na-

ture, being transform'd from a celeſtial into an earthly temper, from a ſpiritual into a carnal nature, by wallowing in the mire of ſenſuality and earthineſs, forgetting, or but ſlightly remembring what does neceſſarily conduce to her eternal health and happineſs.

Pſal. 6. 2, *Have mercy upon me, O Lord, for I am weak: O Lord heal me, for my bones are vexed.*

— 3, *My ſoul alſo is ſore troubled: but, Lord, how long wilt thou puniſh me?*

— 4, *O turn thee unto me, and deliver my ſoul: and ſave me for thy mercies ſake.*

For in death no man remembreth thee: and who will give thee thanks in the pit?

Bleſſed *Jeſus*, who art both the Phyſician and Phyſick of ſin-ſick Souls; who after a wonderful manner haſt made a ſalve for all our ſpiritual wounds, of thine own wounds and ſtripes and blood; through faith in this blood, intermix'd with my penitent tears, I will bath my diſeaſed Soul, and ever pray *by thy ſtripes to be healed.*

Come, Holy Ghoſt, and by thy celeſtial influences apply to all my ſpiritual diſtempers thoſe healing remedies my bleſſed Redeemer hath ſo dearly purchas'd.

Illuminate my darkened underſtanding to give a right eſtimate of all things, according to their reſpective dignity and value: as alſo to diſcern, without deceit, what's to be deſired, and what to be avoided.

Subdue the rebellion of my will, to embrace and follow the uncorrupted judgment of my underſtanding, and not its own licentious inclinations.

Regulate my diſordered affections, that they no more, by their tumult and ſway, firſt darken

my

my judgment, and then caſt down my ſpirit from its ſtate of integrity.

Suppeſs my exorbitant appetite, to be ſubject to the dictates and commands of right Reaſon, and holy Religion.

And my Soul being thus cured, and thus alſo arm'd with the graces of God's holy ſpirit, ſhall ſtand firm againſt the ſhock of all temptations, againſt all the aſſaults of the Devil, the World, and the Fleſh, that they wound me no more, or in the leaſt infringe the innocency, purity and peace of my Conſcience.

The Second Meditation.

Of the Love and Cure of the Soul, before that of the Body.

All that Chriſtian Vertue wherein the health of the humane Soul conſiſts, is defin'd by St. *Auguſtine* to be, *in the right order of Charity*; *viz.* to love above all what is moſt worthy to be beloved: and to love all other things according to their reſpective degree of excellency each above other: And thus,

1. In the higheſt order, and moſt intenſive degree of Charity, ſtands the Supreme Goodneſs; even the moſt High and moſt Holy God, he is to be loved above all, both for his infinite glories in himſelf, and innumerable graces by him conferr'd upon all men, and all things.

2. The immortal Soul of every man, is, next after God, to be by every man beloved above all other created Beings.

And theſe two objects of love are ſo nearly conjoined, that the one is not rightly ordered without the right love of the other: for no

man truly loves God, who loves not his own Soul next unto God: and he loves not his own Soul, who loves not God above all, in union with whom the health and happineſs of his Soul conſiſts.

3. In the next degree of Charity, is the Soul of thy Neighbour, the health whereof is to be regarded next to thine own Soul's health, commanded by that general rule of Charity, *Thou ſhalt love thy Neighbour as thy ſelf.*

4. And after theſe, the health and good eſtate of the Body is to be loved and regarded, that it may be ſerviceable to the health and intereſts of the Soul.

5. The exteriour good things of the world, ſuch are Lands, Riches, Food, Raiment, *&c.* are in the laſt and loweſt degree to be provided and cared for, in order to the nouriſhment and preſervation of this outward man.

And thus, Bleſſed Lord, I humbly beg, by thy celeſtial Spirit of counſel, that all my affections may be ordered: no further to be in love with Riches, or any the outward conſolations of the creature, than they do neceſſarily conduce to my bodily ſupport and preſervation: no further to love my Body, but that it may be in ſubjection to my Soul; and that my Soul may be inſtrumental to the vigour of my Spirit, to become one Spirit with the Lord: To love and to fear, to worſhip and to adore, to ſerve, honour and obey my God, who is the only true proper Object of Love, and that even to ecſtaſie, in the raviſhing admiration of his tranſcendent perfections in himſelf: And alſo in that he is both the Beginning and End of my Being; and whom to enjoy, is fulneſs of joy for evermore.

The

The Third Meditation.

There is a vaſt difference betwixt the Soul and the Body of Man, in the dignity both of their nature and original.

1. The Soul is of a heavenly deſcent, but the Body is of earthly mould and making.

2. The Soul is fram'd by the hands of the Almighty, after his own Image; but the Body is begotten by earthly Parents, after the likeneſs of ſinful fleſh.

3. The Soul is of the ſame nature with the Angels of Heaven, but the Body is of kind and conſtitution with the Beaſts of the Earth.

4. The Soul being the infuſion of Heaven, repreſents the beauties and perfections of the Godhead: but the Body being the reſult of carnal copulation, aſſimulates only the dim and fading ſhadows of beauty in irrational Beings.

5. Laſtly, Whatever ſtrength, life or motion the Body enjoys, is by virtue, vigour and animation of the Soul, which manifeſts its immortality and ſeparate exiſtence from the dying Body.

It is a ſtrange madneſs then, that hath ſeiz'd and blinds the minds of moſt of men, to take more care and pains for the health, eaſe and pleaſure of the Body, which is an earthly, corruptible and brutiſh Being, than for the good of the Soul, which is immortal and incorruptible, of an Angelical, Divine, Celeſtial Nature.

If

If a finger of the Body do but ake, 'tis lapt and bound; and every petty sore is salv'd, and carefully kept from the least touch that may annoy it: And to cure the Diseases of the Body, no cost, no pains is spared, launcing, burning, fasting and abstaining from whatever the Physician forbids; every trouble and torture is willingly endured: whilst the sores of sin are suffered to fester, and the diseases of the Soul are slighted, without due regard to the religious use of those holy means which the great Physician of Souls has prescribed for their recovery.

That such was ever the folly of the sons of men, is manifest from the *Gentile* Poet:

Ut corpus redimas ferrum patieris & ignes,
Arida nec sitiens prælavabis aqua:
Ut valeas animo quicquid tolerare negabis?
At pretium pars hæc corpore majus habet.

And as the Soul far excels the Body, in the judgment of this Heathen; so the Diseases thereof are more pernicious and destructive than any bodily distemper can be.

The illness of the Body tends only to the disanimation of this corruptible flesh; but the maladies of the Soul will deprive both Soul and Body of the life both of Grace and Glory, and render them obnoxious to the never-dying torments of Hell.

St. *Augustine* demands of every one, whose Reason is not clouded, and his Mind stupified; *Laboras tu ut non moriatur homo moriturus, & non laboras ne pereat in æternum victurus?* "Dost "thou labour to preserve thy Body from death, "which must die; and dost not rather labour "to

"to preserve thy Soul from the death of sin, "which must live for ever?

But 'tis *propter lenitatem cordis* (saith that spiritual Master) through the levity of the heart, and the neglect of our manifold defects, that we are not sensible of the dangerous diseases of our Souls: whence it is that we often laugh, when we have far more cause to weep and mourn.

I have need, very great need, to have the eyes of my mind anointed with the eye-salve of Divine Grace; that being thereby enlightnened, I may discern all the disorders of the inward man; to see my sins in their stain, guilt and pollution; in their loathsom and destructive nature; in their offences of an infinite Majesty: That seeing I may wash them with my penitent tears, launce their festering sores with the knife of mortification, rip them up in confession with godly sorrow for them, and pray,

God be merciful unto me, and heal my soul, for I have sinned against thee.

Whither shall I fly for health, both of Soul and Body, but to him *who killeth and maketh alive: who bringeth down to the gates of death, and bringeth up again.* 1 Sam. 2. 6.

Who healeth those that are broken in heart, and giveth medicine to heal their sickness. Ps. 127. 3.

'Tis thy saying, Holy *Jesus*, *The whole need not a Physician, but they that are sick*; and this in order to thy self, the universal Doctor and Redeemer of the whole sin-sick world: when then canst thou more fitly shew thy skill in healing, than in the cure of such an ulcerous diseased Soul as mine? Mat. 9. 12.

I have nothing to contribute toward the cure of my Soul, but to wash its wounds in the brinish tears

tears of a broken heart; receive them, moſt merciful Saviour, and mingle them with thy precious blood, through a lively faith applied to my Soul, and ſo ſhall I be whole.

Give me of thy wounds, holy *Jeſus*, to break my heart into the wounds of holy compunction, to melt it into tears of the moſt ardent love and ſincere devotion, remembring how thou vouchſafedſt to be moſt cruelly wounded and crucified for me.

THE

THE SECOND PART OF THE PRACTICAL Christian:

BEING

Considerations, Meditations and Prayers, in order to the worthy Receiving the HOLY COMMUNION of the Body and Blood of *CHRIST*.

The Fifth Edition Enlarged.

LUKE xii. 43.

Blessed is that Servant, whom his Lord when he cometh shall find so doing.

LONDON,

Printed for LUKE MEREDITH, 1698.

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LUKE xii. 40.

Be ye also ready, for the Son of Man cometh in an hour you think not.

LONDON:

Printed for Tho. Bennet, at the Half-Moon in St. Paul's Church-Yard, 1696.

THE PRACTICAL CHRISTIAN.

PART II.

CHAP. I.

Of the Two general Christian Duties required in order to the Holy Communion of the Body and Blood of CHRIST.

1. THE Bleſſed *Euchariſt*, or Sacrament of the Lord's Supper, is of all the Myſteries of Godlineſs the moſt comprehenſive, and applicatory to the Soul's Eternal Happineſs. 'Tis amongſt all Chriſtian Duties of higheſt dignity, and greateſt concern. 'Tis both the Food and the Medicine, the Life and the Health, the Strength and Defence, the Peace, Joy and Delight of the truly Religious Soul. 'Tis the moſt effectual means of the nearest Union and Communion with *Chriſt* in this life attainable. 'Tis expreſly ſo called, *the Communion of the Body of Chriſt*, and the *Communion of the Blood of Chriſt* *: which Doctrine we are taught as one of the Principles of our Religion; * 1 Cor. 10. 16.

The

The Body and Blood of Christ is verily and indeed taken and received of the Faithful in the Lord's Supper *.

* Church Catech.

2. In the right and reverent Administration, with the devout and worthy Participation of this *Sacramental Body* of *Christ*, we are incorporated into his holy *Mystical Body*. So saith our Lord himself; *He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him* *. And such is also the Doctrine of the Church of *Christ*, *If with a true penitent heart, and lively faith, we receive the Holy Sacrament, we spiritually eat the flesh of Christ, and drink his blood; we dwell in Christ, and Christ in us; we be one with Christ, and Christ with us; we obtain remission of our Sins, and all other the Benefits of his Passion* *.

* Joh. 6. 56.

* Comm. Office.

3. Hence then it follows, That whoever owns the Name of a Christian, and understands aright what it is to be truly so, and not in vain so called, must acknowledge these Two general Duties to be incumbent upon him: 1. *Not to neglect any opportunity of Receiving this Blessed Sacrament*; 2. *To use all possible means, with his utmost endeavours, to receive the same worthily.*

I. As to the First; Whoso slights or neglects to come, being invited, to the Holy Communion, either,

1. He rightly understands not the Holy Religion he professeth: Or,

2. His Religion is no other but a bare Profession; something that perhaps employs his Tongue, and strikes upon his Ears, to hear and talk about it; but never entred the deep of his Heart, truly to believe and practise it *.

* Mat. 15. 8.

There be too many such Persons (God wot) that talk much of Religion; yea, many that talk

talk loudly of Communion with *Christ*, and are seemingly zealous in the external performance of several Christian Duties, especially in the frequency of long and loud Prayers: but if the many wild extravagancies of such performances did not lay them open, yet their general neglect of this Sacrament, which is the life and quintessence of all Christian offices, and the infallible badge of true Christianity, discovers the hypocrisie of such seeming Zealots; that, with the old *Pharisees, they draw nigh unto God with their mouth, and honour him with their lips; but their heart is not whole with him, neither are they stedfast in his covenant* *. Which is further evident, in that.

* Isa. 29. 13. Psal. 78. 36, 37.

3. Such Persons make no conscience of Sin, which is the trangression of the Law of *Christ*. He commands, saying, *Take, eat* —— *Drink ye all of this* —— *Do this in remembrance of me* —— *Shew forth the Lord's death till he come* —— *Come unto me, all ye that are weary* —— *Ho, every one that thirsteth, come* —— ||. Not to come to that Blessed Sacrament, being invited, is to disobey all these, and several more positive Commands of God: which being also frequently read, heard, preached and pressed upon the consciences of men, by their conscientious Ministers, and yet still slighted and disobeyed, will undoubtedly incur if not prevented by a timely true Repentance and Amendment, that sad and dismal sentence at the last Day, *Depart from me, ye cursed, into everlasting fire* *.

|| Mat. 26. 27, 28. Luk. 22. 19. 1 Cor 11. 24, 25, 26. Mat. 11. 28. Isa. 55. 1.

* Mat. 25. 41.

4. Disobedience to these Commands of our Lord, in the neglect of this Blessed Sacrament, doth declare every such person so neglecting, whatever his Excuses may be, 1. in general, that he is more in love with his Sins, than with

his Saviour; with the errors of his ways, than with *the Truth which is in Jesus* *: or, 2. more particularly, that he prefers either his sloth and negligence, or his enmity and maliciousness, or his temporal concerns and covetousness, or, in a word, some secular or sensual lust, before the purification of his Soul in the Blood of *Christ*, and its nourishment to life eternal.

* Eph. 4. 21.

5. He disobeys the Commands, slights the Orders, contemns the Discipline of *Christ*'s Church, makes no conscience of holding communion with all sound and orthodox Members of *Christ*, and the practise of this Communion; but rather implies, nay, openly declares, that he is none of this number, but separate and divided from *Christ*'s mystical *Body*, *which is the Church* *; and consequently, not quickened with his Spirit: for these two are inseparable; *one Body*, the Church; and *one Spirit* *, *viz.* of Truth and Holiness, which quickeneth this one Body, and this alone.

* Col. i. 24.

* Eph. 4. 4.

The guilt of any which particulars is so inconsistent with the state of true Christianity, that there is no person who reads and seriously considers them, can reasonably call himself a Member of *Christ*, or acceptably call upon God as such, and yet still continue his neglect of this Blessed Sacament.

6. *Give us this day our daily bread*, is interpreted by St. *Cyprian*, St. *Ambrose*, St. *Augustine*, St. *Jerome*, and several other Fathers, to be chiefly meant of this Sacramental Bread; for the words ὁ ἄρτος ἐπιούσιος, signifies supersubstantial Bread, or Bread celestial, such as is the Food of Angels, and all immortal Souls stampt after the image of God.

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He then that hungers not after this Bread, but willingly and wilfully declines its participation, makes a mock of God, in saying this Petition, when he prays for *daily Bread*; for he declares that he desires not from his heart to obtain what he prays for with his mouth.

'Tis called our *daily Bread*, because, 1. 'tis a present remedy and support against our daily infirmities and failings; as 'tis frequently stiled by the Fathers, the *Salve for Sin*, and the *Medicine of the Soul*: Hence it follows,—— *Forgive us our trespasses, as we forgive*, &c. *And lead us not into temptation.* The connexion of which Petitions declares the great benefits of this blessed Sacrament: 1. for the pardon of our Sins; 2. for the maintenance of Charity; 3. for ghostly fortitude in the resistance of all temptations; 4. for our deliverance from all evil, both of sin and punishment.

2. *Our daily Bread*, because daily received by the devout Christians of the Primitive Church; by the strength of which Bread, their Souls were inflamed with such holy fiery zeal through the love of God, that they spared no pains, no labour, to disseminate the Truth of the Gospel, fearing no want, no persecution; but passed through afflictions, through *perils by sea, and perils by land, perils by robbers, and perils by false brethren, perils in the city, and perils in the country; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often*, 2 Cor. 11. 26.

7. Those blessed Souls being nourished and fed with this Celestial Food every day, rendred them by so many degrees as there are days in the year, 365. to exceed in Religious Zeal, Divine Charity, and Devotion, that of our

Modern People, who think it ſufficient to Receive the Sacrament but once in the Year. But woe and alas! the matter is yet far worſe, there being many thouſands who never receive this bleſſed Sacrament ſcarce once in their lives. Indeed, ſome through ignorance, and ſome through negligence, but very many that pretend to ſome knowledge and ſenſe of Religion, will ſay, that they do receive this bleſſed Euchariſt every day, as did the good Chriſtians in the beginning, but then 'tis Spiritually, though not Sacramentally.

There is no doubt but there is a Spiritual feeding upon *Chriſt* by Faith, Obedience, holy Prayers and Meditations; and that the Sacramental without this Spiritual eating, is but a form of godlineſs, without the power thereof; but yet to preſume upon the one, in the wilful neglect of the other, is to make void the efficacy of both. No man will ſo feed his Body upon Air, open and empty Air alone, without ſubſtantial Meats and Drinks to nouriſh the ſame: And there is the ſame reaſon for the feeding of the Soul in the real participation of the Body and Blood of *Chriſt*, and not ſpiritually and in fancy only, which is too generally no other but a groundleſs preſumption upon the mercies of God, through the merits of *Chriſt*.

8. The ſinful neglect of this bleſſed Sacrament, is one of the greateſt cauſes of ſo great a decay of Piety, of ſo much dulneſs and deadneſs of heart of all Religious performances, of ſo much averſeneſs from the Publick Worſhip of God, in his Houſe of Prayer, and of ſo much irreverence and prophaneneſs therein. 'Tis the cauſe of ſo many ſpiritual diſeaſes in the Souls of men, of ſo much weakneſs againſt tempta-

temptations, of so much wavering in opinion, of so many Errors, Schisms, Factions —— even because the Souls of all such are not fed, nourished, strengthened and refreshed, quickned and confirmed with the precious Body and Blood of *Christ*: the which, being rightly and reverently received, illuminates the Understanding, purifies the Will, cleanses the Heart, rectifies the Affections, and renders the whole Man apt and active to every good work of the Lord.

II. The Second general Duty, in order to this Holy Sacrament, is, *To use all possible means and endeavours to receive the same worthily.*

There will need no other Reasons to enforce this Duty, than the terrour of those known words of the Apostle, *He that eateth and drinketh unworthily, eateth and drinketh damnation to himself.* And this Unworthiness consists in *not discerning the Lord's Body*, as it immediately follows *. * Cor. 11. 29.

Here then every man that hath any care of his Soul, will desire to know what it is, *not to discern the Lord's Body*, which makes a man liable to Damnation, by being an unworthy Communicant at the Lord's Table.

To understand this fully and clearly, we must use the light of a distinction. For there is a three-fold Body of *Christ* abstracted from that of his personal subsistence as Man of a reasonable Soul and humane Flesh subsisting; *viz.* 1. Mystical, 2. Doctrinal, 3. Sacramental. And not to discern the Lord's Body in any of these three meanings thereof, makes unworthy Receivers.

1. The *Mystical* Body of *Christ* is his *Church* *. And he discerns not this Body of *Christ*, who * Eph. 1. 22, 23. Col. 1. 24.

rightly believes not *the Holy Catholick Church, the Communion of Saints.*

'Tis one of the names whereby this Holy Sacrament is called, *The Holy Communion*; excluding thence as unworthy all that are not within the Pale and Communion of *Christ*'s Church, both Unbelievers and Misbelievers, Hereticks and Schismaticks; all disobedient, factious, contentious spirits, with all sorts of Separatists from the Church of *Christ*, whether in Faith or Charity, Doctrine or Worship. For all worthy Communicants, *being many, are one Body in Christ, and every one Members of one another* *.

* Rom. 12. 5. 1 Cor. 12. 12, 13.

2. The *Doctrinal* Body of *Christ*, is the Doctrine of Christianity, or the *Body of Faith*, wherein all sound, orthodox Christians do agree, and are united as Members of the foresaid Mystical Body of *Christ*, the Church: which is therefore called the *common Faith* *; and 'tis *that Faith which was once given to*, or rather *by, the Saints* ||, the holy Apostles of our Lord.

* Tit. 1. 4. || Jude, v. 3.

He discerns not this Body of the Lord, who understands not the Principles of his Religion, which are summed up in the Vow or Covenant which every person, rightly Christened, hath made with God in his Baptism: The positive parts whereof (besides the negative) are, 1. the Apostles Creed; 2. the Ten Commandments, with what is implied therein, and depends thereupon, *viz.* 3. the Lord's Prayer, and 4. the Doctrine of the Sacraments. Not to know these general Heads of Religion, which be plainly and fully delivered in the Church Catechism; or, having learned them by heart when Children, not frequently to remember,

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and consider them when come to age, so as to understand and hold them fast as the Essentials of Christianity, is the second general kind of Unworthiness of the Lord's Supper, from whence all ignorant and careless, foolish and sottish persons are excluded *, with all such as hold not fast *the first Principles of the Oracles of God* ||.

* Jer. 24. 7. Heb. 8. 11. || Heb. 5. 12.

3. The *Sacramental* Body of *Christ*, is the consecrated Elements of Bread and Wine in the Sacrament. This is expressly affirmed by our Lord, saying, *This is my Body, This is my Blood.* Who then dare say, (as the Fathers frequently observe,) This is not his Body, but a Figure of his Body only?

He discerns not this Body of our Lord, 1. who sees not with the eye of Faith, *Christ* really present, under the Species of Bread and Wine, though he conceive not the manner thereof: who doth not with all grateful acknowledgment and divine love, and with the greatest humility and devotion, adore the infinite wisdom, power, mercy, goodness and condescension of this Presence of our Lord; not curiously questioning, much less pragmatically defining the way and manner of his Presence, as being deeply mysterious and inconceivable.

Those old Verses expressing the Faith of the wisest of our first Reformers, may satisfie every modest, humble and sober-minded good Christian in this great Mystery of Godliness:

It was the Lord that spake it,
He took the Bread and brake it;
And what the Word did make it,
So I believe and take it.

2. He discerns not this Sacramental Body of the Lord, who knows not in some measure the

nature, ends, uses and benefits of this Sacrament, with what is required of them that come thereunto: all which being plainly, fully, and yet very briefly taught in our Church-Catechism; to be therefore ignorant of these things, which every Child is bound to learn and say, is another Species of an unworthy Communicant.

3. He discerns not this Sacramental Body of the Lord, who prepares not himself to receive the same with all *reverence and godly fear* *; with *hands washed in innocency*; and into a *pure and clean heart* *; into a Soul *cleansed from all filthiness both of flesh and spirit* ||; and perfumed (as was our Lord's crucified Body) with the sweet odours of Humility and Compunction, of Love and Devotion, of Obedience and Charity.

* Heb. 12. 28.
|| Psal. 26. 6.
* Isa. 1. 16. Ps 24. 4.
|| 2 Cor. 7. 1.

And hereunto all the parts and kinds of true Repentance do necessarily concurr: for there can be no cleanness of hands, no purity of heart, if the naturally stiff and proud heart be not first humbled, and its stiffness broken with godly sorrow for sin, and its filthiness washed off with the devout tears of true penitence, through faith in the Blood of *Christ*.

And he that receives *Christ*'s Holy Body and Blood into his Soul, not first emptied of all his Sins by holy Faith, and all the sacred offices of true Repentance, doth, with *Judas*, betray his Master into the hands of his enemies, even those very enemies which crucified him: for those were our Sins. And therefore 'tis said of such unworthy Receivers, that *they are guilty of the Body and Blood of Christ*.

To avoid such a horrid Sin, 1 *Cor.* 11. 27. and Damnation following the same, *ver.* 29. betwixt both Verses 'tis commanded, *ver.* 28. *Let a man examine himself, and so let him eat* ——

Self-

Self-Examination, as 'tis in the former leaves prescribed to be practised, is the first and the greatest Duty, and requires the most of spiritual labour, care and industry, of all that is required to the worthy Receiving of the Holy Communion. And this because 'tis not only necessary in itself, but necessarily conducing to the sincere performance of all the other Religious Duties commanded: Our Repentance in all its parts, our Humiliation and godly Sorrow for Sin, our holy purposes and resolves of amendment, our Faith, our Hope, our Charity must be *examined*, that they be sincere, and without hypocrisie. And therefore it is that this Duty is commanded by the Apostle, as if it were alone sufficient, when sincerely performed, to make us acceptable Guests at the Lord's Table, saying, *Let a man examine himself, and so let him eat* ——

And indeed, this so great, so necessary a Duty, is as greatly extolled, and withal pretended unto by most men, especially such as talk much of their Religion, but practise little. 'Tis generally the pretence and the plea of such who cry up Self-Examination, to cry down the Sacerdotal power and function, to withdraw themselves from under the guidance and examination of their respective Pastors, whose Instructions being not received or observed, but so far forth as to every man seemeth good in his own eyes, is the great reason why this grand Duty is so generally neglected, or negligently performed. The which is manifest,

1. From the numerous company of those who make no conscience of coming to the Holy Communion, when invited. 'Tis not possible that men, otherwise prudent as to their worldly concerns,

concerns, ſhould yet be ſo ſottiſh, ſo wretchleſs, ſo ſtupidly careleſs of their eternal health and happineſs, did they ever ſeriouſly *examine* and conſider the ſtate and condition of their Souls. But whilſt they know not themſelves in their ſpiritual wants, weakneſs and wickedneſs, how can they have any deſire, much leſs a delight, to come to the fountain of mercy, truth and holineſs *? 'Tis the reaſon,

* Wiſd. 2. 21, 22. Mat. 5. 6.

2. Why many perſons, having received the Sacrament, but feeling no virtue, no efficacy, no power of grace, no conſolation flowing from theſe Celeſtial Myſteries of Salvation, have therefore afterwards ſlighted and neglected the ſame. For whilſt their ignorances and errors, whether in opinion or practice, for want of due *Examination*, appeared not unto them; that Sun of Righteouſneſs ſhined not into their hearts, who appears not but through the openings of broken hearts and conſciences diſplayed *. And beſides, ſuch is the corrupt nature of all ſinfulneſs and vice, that if the leaven thereof be not narrowly ſearched out, and abandoned, it will ſour the Bread of Life, and make it without any taſte of ſweetneſs to the Soul *. 'Tis the reaſon,

* Wiſd. 5. 6.

* 1 Cor. 5. 7, 8.

3. Why many perſons have, by the receiving of that Bleſſed Sacrament, been more hardened in their ſins, and in the errors of their ways. For errors in judgment, and Offences in converſation, which are the ſores and diſeaſes of the Soul, being not ſearched to the bottom, and ſalved by *Repentance, and the acknowledgment of the Truth* *, do change the ſpiritual food and nouriſhment of the Soul, into the poiſon thereof, whereby what was *ordained unto life, is found unto death* ||.

* 2 Tim. 2. 25.

|| Rom. 7. 10.

CHAP.

CHAP. II.

Meditations and Prayers preparatory to the Holy Communion, the Week before.

THE truly ſincere good Chriſtian, whoſe Faith is not in Fancy, or Opinion, or Preſumption, or conſiſting in word and tongue alone, but in deed, and in truth, who deſires truly to ſerve God, and to honour and obey him with his whole heart, and through his whole life; every ſuch qualified Chriſtian will, as ſoon as he hath notice given by his Paſtor, of the Sacrament of the Lord's Supper to be adminiſtred, ſeriouſly apply himſelf to the great work of fitting, preparing and ordering his Soul for the joyful and devout entertainment of his Bleſſed Redeemer thereinto.

In order to ſuch a bleſſed work, 'twill be very uſeful and advantageous, the whole Week foregoing, to add to your daily Prayers and Meditations theſe (or the like) following Collects, with the Pſalms enſuing.

I.

Almighty God, our heavenly Father, who of thy tender mercy didſt give thine only Son *Jeſus Chriſt* to ſuffer death upon the Croſs, for our Redemption, and haſt commanded us to continue a perpetual memory of that his precious death until his coming again; Hear me, O merciful Father, I moſt humbly beſeech thee, and grant that I may with that right Underſtanding, true Faith, ſincere Repentance, deep Humility, and fervent Charity, receive the Sacrament of my dear Saviour's Death, according

to

to his institution and command; that I may be made partaker of all the benefits of his Passion, to the justification, sanctification, and eternal salvation of my Soul, through the same *Jesus Christ* ——

II.

I will not presume to approach thine Altar, O Lord, trusting in mine own Righteousness, but in thy manifold and great Mercies. I am not worthy to gather up the crumbs that fall from thy Table; for I am an unclean creature, to whom the Childrens bread belongs not, having too often returned to my old sins, as the dog to his vomit. But whither, Blessed Lord, whither should a defiled Soul go to be cleansed, but unto that Fountain which is opened in the house of *Israel*, for sin and for uncleanness? In this inexhaustible Fountain of Divine Grace my sinful Soul longs to be washed, and through the effusion of the precious Blood of my Redeemer to be purified; and my whole self, for the future, to be sincerely devoted to serve thee, in holiness and righteousness before thee all the days of my life. *Amen.*

III.

Assist me, Blessed Lord, in the Trial and impartial Examination of my heart, and of all the actions of my life: in the full Confession of all my Sins, with the tears of true Penitence and godly Sorrow for them; in my Prayers for mercy and pardon of them, and for grace to be sanctified against them. O hear in Heaven, and be merciful unto me; forgive me my Sins, and heal my Soul, through the merits and mediation of my dearest Saviour *Jesus Christ* —— *Amen.*

A short

A short Preparatory Meditation to the Sacrament, out of St. Ambrose.

O With what great contrition of heart, with what a flood of tears, with what reverence, fear and trembling, with what purity of mind, and chastity of body, is that Divine, Celestial Mystery to be celebrated, where thy Flesh, O Lord, is truly received, and thy Blood is truly drunk! where things most high and low, divine and humane, are mysteriously intermingled! where the Angels of Heaven are invisibly present, beholding and assisting in the celebration! and where thou, O Lord, art inconceivably present, both as the Priest and the Sacrifice! O who can worthily either administer or receive such grand, tremend, celestial Mysteries, except Thou, the Omnipotent God, make him worthy of thy Grace? Even so come, Lord *Jesus.*

The XXIII^d^ Psalm *paraphrased.*

Verse 1. THE *Lord*] who hath created, redeemed and sanctified me, [*is my Shepherd*;] to feed, guide and defend me from the ravening of my ghostly foes: [*therefore I can lack nothing*] that is needful or convenient either for Soul or Body. And were I an innocent, meek, humble, obedient and fruitful sheep of the Lord's pasture, I might then say with an holy confidence, *The Lord is my shepherd, therefore can I lack nothing.*

2. *He*

2. *He shall feed me in a green pasture*;] My Soul doth he feed with the verdant refreshing Indoctrinations of his Holy Word: [*and lead me forth beside the waters of comfort.*] Such are the Influences of the Holy Ghost the Comforter; and such are the Sacraments of his Church, which as waters do quench the fire of concupiscence, wash off the pollution of sin, cleanse the heart from all vain and impure thoughts and desires, satisfie the spiritual thirst of the Soul, and feed the same to life eternal: and these be Comforts both great and glorious.

3. *He shall convert my soul*,] from the Pomps and Vanities of this wicked World, and from the sinful Lusts of the Flesh, [*and bring me forth into the paths of righteousness*,] to keep God's holy Will and Commandments, and to walk in the same all the days of my life: and this he will do [*for his Name's sake.*] that his Name, which is great, wonderful and holy, may be glorified in me, and by me.

4. *Yea, though I walk through the valley of the shadow of death*,] be conversant amidst continual Temptations and Tribulations, which are the miseries of mortality, and the shadows of death in this valley of tears, [*I will fear none evil*;] neither the evil of sin, nor Death the wages of sin: [*for thou art with me*,] dwelling in my heart by *Faith* in this mortal life, that after the shadow of death is vanished, I may dwell with thee by *Vision* in life immortal; *Aug.* [*thy rod and thy staff comfort me.*] Thy rod, to correct me; thy staff, to support me: thy rod, to punish me when I do evil; thy staff, to sustain me in my sufferings for my sins. Both are great comforts to the devout Soul, as being signs of Adoption and Grace, purchased by the mystical

myſtical Rod and Staff of my Saviour's Sufferings on his Croſs of Wood. This was the *rod* of the Lord's indignation for our ſins, and the *rod* wherewithal our Lord beat the Devil out of his ſtrong holds: this was the *ſtaff* alſo or ſtay of fallen Man; the merits whereof I humbly beg to be applied to my Soul, in the Sacrament of his Paſſion. For,

5. *Thou ſhalt prepare a table before me*;] The Table of the Lord is ſpread before all true Believers, where is prepared the Bread of Heaven, the Food of Angels, the Body and Blood of *Chriſt*, for the ſtrengthning and refreſhing of my Soul, [*againſt them that trouble me:*] and theſe are chiefly homebred enemies, even all thoſe ſinful luſts of the fleſh which war againſt the Soul. But that I may be prepared for the conflict with them, [*thou haſt anointed my head with oil,*] The Unction of the Holy One, are the Graces of the Holy Spirit, which from *Chriſt* the Head do flow down upon its Members, in the devout uſe of his Sacraments: [*and my cup ſhall be full.*] That Cup of Bleſſing which is the Communion of the Blood of *Chriſt*, is full of Grace, and heavenly Benediction. And this in all humility I call *my cup*, becauſe I am invited, nay, *commanded* to take and drink thereof. And if I receive it worthily, I may then rejoycing ſay, *The Lord himſelf is the portion of mine inheritance, and of my cup:* and as it follows,

6. *Thy loving-kindneſs and mercy ſhall follow me all the days of my life:*] 'Twas thy loving-kindneſs and mercy *preventing* me, whereby I was called unto the ſtate of Grace and Salvation; and I believe and humbly pray that thy Grace may alſo *follow* me, to continue in the ſame to my life's end: [*and I will dwell in the houſe of*

the

the Lord for ever.] This is the end and the perfection of all the Lord's Blessings upon me: He is therefore my Shepherd, and doth feed and guide me, protect and defend me, correct and support me, and with his precious Body and Blood doth nourish me in his *House of Prayer* here below, that I may hereafter dwell in his *House of Praise* above, and with his holy Angels and Saints for ever sing,

Glory be to God the Father ——
As it was in the beginning ——

Other Psalms *seasonable for Meditation, and relating to this Divine subject in several Verses, are the* XLII^d, XLIII^d, LXXXIst, LXXXIVth Psalms; *the which I have not paraphrased or explained, that this Volume might not swell into too great a bulk.*

CHAP. III.

Meditations and Prayers for the Friday, *especially before the Communion.*

1. AMongst all the Days of the Week, *Friday* is the most seasonable and fittest for the performance of those Religious Duties, the which, though never out of season, are yet then most practical, when commanded as necessary Preparatives for the worthy Receiving of the Sacrament; *viz.* the grand Duty of *Self-examination*, of *Confession of Sins*, with *Contrition*, *Humiliation*, and *Fasting*; as also for *Meditations and Prayers*

upon

upon the Passion of our Lord, since it was upon this Day of the Week he was crucified and died for our sins.

2. 'Tis upon this account, that our Church enjoins this Day to be observed throughout the whole Year, as a Day of Fasting and Abstinence; and it was ever observed as such, since our Lord died upon the *Friday*, through all the Ages of the Church, until these last and worst of days, wherein the evil spirit of contradiction against the Religious Practices of *Christ*'s Church doth so rage, as, amongst many others, to cry down all Times and Days devoted to the Service of God, except what they call the *Sabbath-day*: the which, under the Gospel, is neither properly so called, nor rightly observed by such as truly understand not the Fourth Commandment, but misinterpret the *sound* meaning of the Spirit by the *killing* Letter of the Law.

3. All orthodox and understanding good Christians, instead of a *Jewish Sabbath*, observe as festival and holy the *Christian Sunday*, because the Sun of Righteousness arose upon that day from death to life, and hath brought life and immortality to light through the Gospel: in which respect it is frequently in Holy Scripture called the *Lord*'s-*day*.

4. And there is the like reason for the observance of *Friday*, as *fasting*, in commemoration of *Christ*'s *Passion*, as there is for *Sunday*, as *festival*, in commemoration of his *Resurrection*. Nor is this obscurely, but plainly enough commanded by our Lord himself; *But the days will come when the Bridegroom shall be taken away from them: and then shall they fast in those days* *. These words are both, 1. a positive

* Luk. 5. 35.

tive command to all the Disciples of *Christ*, *they shall fast*; and also, 2. the days whereon they shall fast are prescribed, *in those days whereon the Bridegroom was taken away from them*, which are the *Fridays* of the year, whereon our Lord, the Bridegroom and Head of his Church, was taken off by a bitter death upon the Cross. It is therefore but meet and just, that all true Members of this Head should fast, and pray, and be humbled for their sins on that day especially, whereon the Son of God so sadly suffered and sorrowed for the Sins of the World.

Friday Meditations.

I. *Part of the* LXIXth Psalm *paraphrased.*

Verse 13. [*Lord, I make my prayers unto thee in an acceptable time.*] Now is the acceptable time, now is the day of Salvation, even the day whereon for us Men, and for our Salvation, the Blessed Son of God was crucified unto death.

14. *Hear me, O God, in the multitude of thy mercies:*] against the multitude of my sins, which require a multitude of mercies to pardon them: [*even in the truth of thy Salvation.*] which on this day was so dearly purchased with the precious Blood of the Son of God, as a Lamb without spot.

15. *Take me out of the mire,*] of all my sinful pollutions, and of all exorbitant lusts, both secular and sensual, [*that I sink not,*] under the weight and pressure of them: [*O let me be delivered from them that hate me,*] meaning chiefly the Devil

Devil and his Angels, and all the enemies of my Soul, [*and out of the deep waters.*] the rising waves of my unruly Passions, and the waters of Trouble and Affliction which issue thence.

16. *Let not the water-flood*] of iniquity, which overflows the face of the earth [*drown me,*] with the rest of evil-doers, [*neither let the deep swallow me up:*] the deep abyss of Death, the wages of Sin: [*and let not the pit shut her mouth upon me.*] so as that I arise not out of the gulf of Sin and Death, to the life of Grace and Glory.

17. *Hear me, O Lord, for thy loving-kindness is comfortable:*] 'Tis the spring and fountain, life and soul of all consolation, at all times, and in all conditions, both prosperous and adverse: [*turn thee unto me,*] not for any worth that is in me to attract thy loving-kindness, but [*according to the multitude of thy mercies.*] which are ever manifested to all them who truly turn unto thee.

18. *Hide not thy face from thy servant;*] as angry and displeased for the alienations of my heart from thee, and negligence in thy service; [*for I am in trouble:*] troubled for my sins, and frequent back-slidings; and the sacrifice of God is a troubled spirit; *A broken and contrite heart, O God, thou wilt not despise:* [*O haste thee, and hear me.*] For if thou make as though thou hearest not, I shall be like them that go down into the pit.

19. *Draw nigh unto my soul, and save it;*] who for the salvation of my soul didst this day humble thy self unto death, even the cursed death of the Cross: by the merits and efficacy of which Cross and Passion [*O deliver me*] from all mine offences, [*because of mine enemies.*] that they triumph not in my confusion.

II. *Meditations out of the Prophet* Isaiah, *chap.* liii.

Verse 4. *Surely he hath born our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted.*

5. *But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him, and with his stripes we are healed.*

6. *All we like sheep have gone astray: and God hath laid upon him the iniquity of us all.*

In the Sufferings of thy Saviour, O my Soul, thou mayest see as in a glass thine own Deformities and Sins.

The Great Lord over all, Blessed for ever, to be *reproached*, *reviled*, *scorned*, *contemned*, and *numbered amongst the transgressors*, discovers thy false and uncharitable Judging, Censuring, Condemning, Evil-speaking, Lying and Slandering, Railing and Reviling of others.

The blessed *Face* of *Jesus besmeared with Spittle*, doth remember thee of all thy unclean Lusts, and of all the filthy Communication that has proceeded out of thy mouth.

His blessed *Mouth embittered with Gall and Vinegar*, doth mind thee of thy Effeminacy and Luxury, Drunkenness and Gluttony: and his *Whipping*, of thy Stubbornness, and Disobedience to the Laws of Heaven.

The King of Glory to wear *a Crown of Thorns*, and for his Robes of Majesty only a little *Linnen* to cover his nakedness, declares the iniquity of thy Pride and Vain-glory, the folly of Gay Cloathing, and all thy vain and foolish affecta-

tion

tion of the Pomps and Vanities of this sinful World.

That Crown of Thorns *beaten into his Temples with a Reed*, and much rage, discovers the offensive nature of immoderate Cares of the world, with the sharp and piercing Vexations issuing thence, which eat up the Consolation of the heart, and all true, sincere Devotion of the spirit ——

His Arms stretched out upon the Cross, to receive and embrace all who come unto him by Faith and Repentance, discovers and reproaches thy immoderate anger, hatred, malice; which is also further manifested and reprov'd, by his Prayer to his Father, for those very enemies who crucified him.

His Eyes flowing with tears, more for thy sins than his own sufferings, declare the pride and loftiness, the looseness and wandring of thine eyes to behold vanity.

His Ears, hearing with all sweetness of patience the many reproaches, revilings, false accusations against him, declare the guilt of thy impatience upon any light affront, or evil word, not enduring the least disgrace, and yet extremely deserving the same.

His Heart transfixed with a Spear, was opened to the view of every devout Soul, which discovers thy avaritious closeness, and hardness of heart to the indigencies and necessities of thy Christian Neighbours.

O sweetest *Jesu*, let all my sins be done away through thy sufferings, which did both represent and satisfie for them. Let thy Wounds be a Salve for my Sin-wounded Soul; and by thy Stripes be healed of all her Distempers. Let thy Bonds discharge that Bond of malediction

and woe wherein my sins have enwrapt my soul: and let my Obligation to Punishment be cancelled by thy Cross. Let thy Pains deliver me from the Pains of Hell; and thy Labours procure my Rest with the Saints in Heaven. Let thy Sorrows purchase the Joys, and thy Griefs the Pleasures of thy right hand. Let thy Captivity be my Redemption, thy Humiliation my Exaltation, thy Cross my Crown, and thy Death Life for ever.

God forbid that I should glory save in the Cross of our Lord Jesus Christ, whereby the world is crucified unto me, and I unto the world *.

* Gal. 6. 14.

III. *Meditations out of the Prophet* Jeremy.

Lam. 1. 12. *IS it nothing to you, all ye that pass by? behold and see if there be any sorrow like unto my sorrow, which is done unto me, wherewith the Lord hath afflicted me in the day of his fierce anger.*

Jer. 9. 1. *O that mine head were waters, and mine eyes a fountain of tears, that I might weep day and night for the* Sufferings of my Saviour.

Shall I not weep for him who both wept and bled for me, yea, wept out every drop of his most precious Blood, to deliver me from weeping and wailing and gnashing of teeth for ever?

In the natural Body, if one Member suffer, all suffer with it: and 'tis thus in the Body mystical also. If I be a lively Member of *Christ*, his Afflictions will afflict and pierce my Heart; his Passion will excite both compassion and compunction in my Soul, so as to bewail not my Saviour only, but my self, and my sins also: to bewail my self, and the hardness of my heart, that I cannot even with a flood of tears bewail my

my Saviour in his Sufferings, nor yet ſufficiently lament and abhor my Sins, the cauſes thereof.

Upon the Paſſion of our Lord the Veil of the Temple was rent in twain, from the top to the bottom. That Temple myſtically repreſents the Heart of Man, which ſignifies, by its triangular form, that 'tis framed to be a Temple conſecrated to the thrice-bleſſed Trinity. But, woe and alas, my Heart is harder than the Stones of that material Temple, and receives not any deep impreſſions of that honour and happineſs whereunto it was created. Yet if any thing will mollifie its ſtiffneſs, it muſt be the precious Blood of my dear Redeemer, which was for this very end ſhed upon the Croſs. There he bled, whilſt he had one drop to ſhed; and there, together with his precious Blood, he poured forth his righteous Soul, with ſtrong cryings and tears, to melt the ſtony hearts of the ſons of men into tears of Penitence and Devotion, of divine Love and Obedience.

The gaping Wounds of my dear Lord, are as ſo many Mouths opened to ſhew forth the bowels of his Compaſſion: and through the hollow of his pierced Side, may the devout Soul behold with the eye of Faith, his broken heart panting for the redemption of the World, and flaming with the love of man, and dying for love.

O ſenſeleſs, ingrateful Soul, who art not wounded with the wounds of thy Saviour! who art not throughly pierced with the dart of his Love, who was pierced to the heart for the love of thee! whoſe Mouth is not continually opened in the praiſe of him, all whoſe Wounds were as ſo many Mouths praiſing the Lord for thy Redemption.

I am surely bound, deeply engaged to love, to honour, to obey, and wholly to live unto him, who died for me; even to give up my self, my whole self, all that I am, and all that I have, to his service, who gave up his whole self, every member of his Body, every power of his Soul, every drop of his Blood, a Sacrifice for my Sins.

And the very God of Peace sanctifie me wholly to his service: And I pray God *my whole spirit, and soul and Body, may be preserved blameless unto the coming of our Lord Jesus Christ.* Amen.

CHAP. IV.

St. Augustine's *Recommendation of the Passion of* Christ *unto God the Father.*

BEhold, Holy Father, thy Blessed Son suffering for me great and grievous things. Regard, most glorious King, who it was that suffered, and remember in mercy for whom he suffered. Is not this He, (my Lord,) even that Innocent One, whom to redeem a Servant, thou offeredst up, being a Son? Is not this He, even that Author and Giver of Life, who was led as an innocent Lamb to the slaughter, and became obedient unto thee even unto death, and feared not to undergo the most bitter of all deaths? Is not this He, whom thou (the Dispenser of all Salvation) didst beget from all eternity, but in fulness of time wouldst have him partaker of my infirmity? This is truly thy Deity, who hath put on my mortality, who

who was lifted up on the Cross, and *in my flesh* suffered that sad punishment of a cursed death. Look back (O Lord my God) with the eyes of thy Majesty upon this unspeakable work of Mercy. Behold thy sweet Son in all the parts of his Body extended and rackt. See his innocent Hands flowing with his precious Blood; and pardon, in great mercy, the iniquities which my wicked Hands have committed: Consider his naked Side pierced with a cruel Spear; and renew me in the sacred Font, which I believe to have issued thence. Behold those immaculate Feet, which never stood in the way of Sinners, but alway walked in the law of the Lord, cruelly bored and transfixed with Nails: remove far from me the way of iniquity, and make me to chuse the way of truth, to hate and decline the ways of the ungodly, and to walk in the paths of thy Commandments. *O hold thou up my goings in thy paths, that my footsteps slip not.*

I beseech thee, O King of Saints, by him who is the chief of Saints, my Blessed Redeemer, make me to run the way of thy Commandments; that I may be united unto him, who abhorred not to be cloathed with my flesh. Behold, most merciful Creator, the Humanity of thy beloved Son, and have mercy upon the infirmity of thy frail Creature. His naked Breast is white and wan, his pierced Side red and bloody, his distorted Bowels wither, his splendid Eyes do languish, his majestick Countenance is pale, his procerous Arms are stiff and cold, his marble Thighs hang down, whilst his precious Blood, like Water, bedews his Feet.

Behold the punishment of God made Man, and relax the misery of created Man: Consider the sufferings of the Redeemer, and forgive the sins

sins of the redeemed. This is He, (my Lord) whom thou hast stricken for the sins of thy people; although he be *thy beloved Son, in whom thou art well pleased.* This is He, who *knew no sin*, neither was any *guile found in his mouth*; and yet he was *numbred amongst the transgressors*, and *bore the sins of many.*

CHAP. V.

St. Ambrose's *Commemoration of our Saviour's Passion.*

O Lord *Jesus Christ*, the Son of the living God, the Creator and Redeemer of all Mankind, we give thee thanks, unworthy tho' they be, yet desire they may be devout and acceptable to thee, who for us miserable Sinners camest down from Heaven, and tookest flesh of the blessed Virgin *Mary:* of her thou vouchsafedst to be born; to be wrapt in swadling-cloaths, and laid in a manger; to suck the breasts; to be circumcised in thy tender flesh; to be manifested to the Wise Men, and adored by them; to be presented in the Temple; to be carried into *Ægypt*; to return into thy Country; to be subject to thy Parents; to be baptized by *John*; to be afflicted with a forty days fast; and thrice to be tempted of the Devil; to be wearied with journeys, and macerated by hunger and thirst and watchings; to be tired with preaching; to weep for compassion; to be rejected of the *Jews*, and frequently abused by them.

Thy

Thy Passion approaching, thou vouchsafedst to be heavy and exceeding sorrowful: to pray, not only with bended knees, but thrice to fall upon thy face, to be in a bitter Agony, and to sweat drops of Blood; to be betrayed by *Judas* with a deceitful kiss; to be apprehended by the *Jews*, and bound as a thief; to be left desolate and alone, for all thy Disciples forsook thee and fled.

To be led to *Annas* the High-Priest first, and there to be buffeted; to be sent by him bound to *Caiaphas*, and there to be many ways derided; to be brought before the Council of the *Jews*, and there to be falsely accused and condemned; to have thy face polluted with spittings, to be provoked by manifold reproaches; to be scorned, and blasphemed, and again smitten on the face and buffeted; to be delivered bound unto *Pilate*, and before him vehemently accused unto death, and by him to be sent unto *Herod*, and there to be calumniated, and set at nought by him and his men of War; to be arrayed in white, and sent back unto *Pilot*; by his command to be bound to a Pillar, and cruelly scourged unto blood; to be by him condemned, and delivered up to the souldiers to be crucified: By whom thou wast mockt with a purple Garment, and pierced with a Crown of Thorns, derided with a Reed instead of a regal Scepter, and with bowing of Knees, named in contempt, *The King of the Jews*; again the third time bespatter'd with spittle, and buffeted, and beaten with a Reed on thy Head; laden with the weight of thy Cross, and led away to the place of thy Passion; there again stript naked of thy Garments, and profered to drink Gall mingled with Myrrh.

At

At last thou wast extended on the Cross, thy Hands and Feet transfixed with Nails, crucified amongst thieves, numbred amongst transgressors, blasphemed both by them that stood by, and by them that passed by; and in the extremity of thy Sufferings, criedst out, *My God, My God, why hast thou forsaken Me?* Thy Head bowed down, thou didst give up the Ghost; and thy Side was pierced by a Soldier, whence issued both Water and Blood. Taken down from the Cross, and buried by *Joseph*, the third day thou didst rise again, and appear to thy Disciples. The fortieth day thou ascendedst into Heaven; and sitting on the right hand of God the Father, thou didst send down the promise of the Holy Ghost upon thy blessed Apostles and Disciples; and shalt come again to Judgment, to render to all men according to their Works done in the body, whether they be good, or whether they be evil.

O Blessed Lord *Jesus*, by all these thy most sacred Sufferings, by thy bitter Death and most precious Blood shed for us, and by all things foretold of thee and fulfill'd by thee, vouchsafe in great mercy to deliver me, a sordid sinner, with all my friends and enemies, parents, brothers, sisters, all that are poor and desolate, tempted and afflicted, bound and imprison'd, with all Christian people. From all our tribulations and distresses, from the snares of the Devil, from the bonds and chains of our Sins, and from all evils both of Soul and Body, good Lord, deliver, save and defend us.

All our imaginations and actions vouchsafe so to dispose and order, that they may be acceptable unto thee: Fill us with thy grace, and with holy peace, and with all vertue; and grant

grant us herein to persevere even unto death; that making a good end of this present life, thou maist bring us to eternal life in thy celestial Kingdom, where thou livest and reignest.

CHAP. VI.

Saint Gregory's *Prayers upon the Passion of* Christ.

I.

I Adore thee, Holy Lord *Jesus*, hanging upon the Cross, and bearing on thy venerable head a Crown of Thorns; and I humbly beg, by thy Cross, to be delivered from the destroying Angel.

II.

I Adore thee, Holy Lord *Jesus Christ*, expanded on the Cross, with five great wounds in thy nailed hands and feet, and piered side: And I humbly beg, that thy dire and gastly Wounds may be a healing remedy to my sinsick Soul.

III.

I adore thee, Holy Lord *Jesus*, panting under the sad weight of the sins of the World; and I humbly beg, by that unconceivable bitterness of sorrow, thy innocent Soul suffered in that moment when it left the body; have mercy upon my Soul in the moment of her departure hence.

I adore

IV.

I adore thee, Holy Lord *Jesus*, laid in the Sepulchre, and anointed with Myrrh and Aloes; and I humbly beg, that thy death may be the life of my Soul.

V.

O Save, Holy *Jesus*, the good Shepherd, who laid down his life for his Sheep, save and preserve the righteous, call home the wicked, justifie the penitent, have mercy upon all true Believers, and upon me a miserable sinner. *Amen.*

CHAP. VIII.

The Form of Prayer used by our Lord upon the Cross, viz. *the* XXII. *Psalm paraphrased.*

Verse 1. MY *God, my God,*] So prayed my dear Redeemer hanging upon the Cross; the gemination of his words expressing both the great Devotion, and also the bitter Anguish of his Soul; [*look upon me*;] imploring *divine* commiseration and assistance in the sufferings of his *humane* nature. [*why hast thou forsaken me?*] That's the height of sorrow and suffering, to be therein forsaken; as if the personal union of his *divine* and *humane* nature were dissolved, [*and art so far from my health,*] not affording the least mitigation of my tormenting pains, or consolation therein, [*and from*

from the words of my complaint? or, *the voice of my roaring?*] for *with strong crying and tears, I offer up my Prayers and Supplications* *. * Heb. 5. 7.

2. *O my God,*] I will never cease to call thee so, though now thine indignation for the sins of the world lieth heavy upon me, so that though [*I cry in the day-time,*] in the which I suffer the torments of crucifixion, [*yet thou hearest me:*] so as to deliver me from them; [*and in the night-season also*] when I was in a bitter agony, sweating drops of Blood under the pressure of the Sins of men, and thy wrath for them, in both seasons and sad sufferings [*I take no rest.*] no ease of my Souls sorrows, no cessation of my bodily torments.

3. *And thou continuest Holy,*] just and faithful in all thy promises of mercy to the miserable: or, [*thou dwellest in thy holy one,*] in this holy and innocent body of mine, though nailed to the Cross. So we read, *God was in Christ reconciling the World* *. [*O thou worship of Israel.*] who hast so often delivered thy people, and been made both the subject matter of their devout prayers and praises, and only object of their divine adoration and worship. * 2 Cor. 5. 19.

4. *Our Fathers*] after the flesh, the Patriarchs and Prophets of old, [*hoped in thee;*] and when they did so, when sincerely and without hypocrisie [*they trusted in thee, and thou didst deliver them.*] as from the *Egyptian* bondage, and *Babylonian* captivity, and from all their enemies on every side; figuring thereby the great deliverance and redemption of mankind by my present sufferings for their sins.

5. *They called upon thee,*]as the only anchor of their hope amidst the raging Waves of worldly tribulations, [*and were holpen:*] either supported

ported in their distresses, or delivered from them, [*they put their trust in thee, and were not confounded.*] or frustrated in their expectation of a sure and seasonable succour and defence.

6. *But as for me,*] who now call upon thee in distress, [*I am a Worm,*] framed of the dunghil nature of *Adam* by the supernatural operation of the Holy Ghost upon my Virgin-Mother, without any carnal lust or copulation; as the worm hath its being out of the dung of the Earth, without any mutual coition, by the sole heat of the Sun; [*and no man:*] not made man after the same manner with others; and as a worm that is trodden on and despised, so am I [*a very scorn of men,*] who have spit upon me, reviled, reproached, derided, whipped, bufferted, and in all respects used me as [*the out-casts of the people.*] who have judged me more unfit to live than *Barabbas*, a thief, a rebel, and a murtherer.

7. *All they that see me, laugh me to scorn; they shoot out their lips, and shake their heads;*] so we read, *And they that passed by reviled him, wagging their heads, saying, He saved others, himself he cannot save* *: [*saying,*] in derision.

* Mat. 27. 39, 42.

8. *He trusted in God, that he would deliver him; let him deliver him, if he will have him.*] So saith the sad story of our Saviour's suffering *. Thus have they rewarded me evil for good, and hatred for my good will: But though I be thus evil intreated by sinful men, yet thou, Lord,

* Mat. 27. 43.

9. *Thou art he, that took me out of my Mother's womb:*] 'Twas by thee alone, (for none but a supernatural Divine Power could effect it,) that I was both made Man, and born of a Woman; [*thou wast my hope when I hanged yet upon*

on my Mother's Breast.] my refuge, my support in my infancy as Man, who art my Father from all Eternity as God.

10. *I have been left unto thee ever since I was born:*] my humane Nature being united unto the Person of the Son of God from the first moment of my conception; [*thou art my God even from my Mother's Womb.*] when I was conceived without any other Father, but thy power sanctifying the Virgin-womb of my Mother; and have ever since lived, and am now ready to die, in obedience to thy most Holy Will.

11. *O go not from me,*] by withdrawing thy Divine Assistance, [*for trouble is hard at hand:*] the inveterate malice of my persecuting Enemies, and my tormenting Pains, bespeak my near approaching death; [*and there is none to help me.*] in that bitter Agony, besides thee, O Lord, for vain is the help of man; and the nearest of my friends and followers, have also now forsaken me and fled; in whose room

12. *Many Oxen are come about me,*] people who have cast off the Yoke of Obedience to God's most Holy Laws, being luxuriant in their opinions, and licencious in their conversation: By such I was apprehended, hurried away, hooted at and reviled, falsly accused, and cried down by their loud clamours against me; [*fat Bulls of Basan*] the High-Priests, rich and fat men of the world, swoln with their pomp and wealth, armed with power like unto horned Bulls: [*close me in on every side.*] By their counsels and conspiracies, votes and suffrages, they have so enfettered me, that there was no way left to escape their Rage and Malice.

13. *They gape upon me with their mouths,*] some falsely accusing, some ironically deriding, some maliciously reproaching, some unjustly censuring and condemning me, and all crying out, Crucifie him, Crucifie him; [*as it were a ramping and a roaring Lion.*] greedily and fiercely yelling over his Prey, so eargerly do they thirst after my Blood, and that now is in their power; for

14. *I am poured out like Water;*] so is my Blood poured out of all my veins, flowing from my scourged Back and Breasts, nailed Hands and Feet, pierced Side, and from my Head crowned with Thorns, which eat into my Temples.

And may this precious Blood, like Water, wash off the pollutions of my Soul, soften the Hardness, moisten the Drineſs, and make fertile the barren ground of my Heart, to be capable of the great benefits my dear Redeemer purchased with his Blood; [*all my Bones are out of joint;*] through the violent distension of my Members on the Cross; and yet far greater are the sufferings of my Soul, for [*my heart also in the midst of my body is even like melting Wax.*] even molten in the fiery Furnace of God's Wrath for the Sins of the World, whose indignation like fire consumes and eats up all consolation within me.

15. *My strength is dried up like a Potsheard,*] That radical Humour which supplies the strength of the body, is exhausted through the effusion of my Blood, and dislocation of my bodily Members, [*and my Tongue cleaveth to my Gums:*] through the drought, pain and weakness of my tortured Body: [*and thou shalt bring me into the dust of death.*] By my Death and Burial in the dust of the Earth, my suffer-

ings

ings will be compleated. And this cannot be avoided.

16. *For many Dogs*] Persons who bark and rail, not out of conscience or love of the Truth, but out of malice and destructive designs; such [*are come about me:*] they encompass me, to rend and tear in pieces both my good name, liberty, and life it self: [*the council of the wicked layeth siege against me.*] So we read, *The chief Priests and Elders took counsel against Jesus, to put him to death**: and this both shameful and painful; for * Mat. 27. 1.

17. *They pierced my hands and my feet;*] Through the palms of my Hands, and the plants of my Feet, places fullest of Nerves, and most capable of Sense, have they nailed me to the Cross; but first with the greatest violence, and to the utmost extent, my Arms and Legs were expanded, so that [*I may tell all my Bones:*] for they start through my flesh, through the violent distension thereof; and this to the great astonishment of all that behold my Torments: for [*they stand staring and looking upon me.*] The tormenting punishment renders me so misshapen, distorted, and deformed, as makes all the spectators gaze and wonder. But 'tis more with bodily than spiritual Eyes: They see not, neither do they understand me aright, though I thus suffer for their sins.

18. *They part my Garments among them, and cast lots upon my Vesture.*] So did the Soldiers with the garment of our Lord's natural Body; and so do Hereticks and Schismaticks with his mystical Body the Church.

19. *But be not thou far from me, O Lord,*] so as to leave me altogether destitute of consolation in my present distresses; nor yet to leave

me buried in the Grave to see corruption with other men, and not to rise again till the general Resurrection: [*thou art my succour,*] 'Tis thy promise of succour I rely upon; [*haste thee to help me.*] finishing my sufferings by Death, and the redemption of the World by my Resurrection from Death to Life.

20. *Deliver my Soul from the Sword,*] from that death which by the sword and violence of wicked men is inflicted: [*and my darling*, or *dear and only one,*] Such was the Soul of *Christ*, *dear*, because innocent and free from Sin; and *the only one*, that is, absolutely so: Such is the Church of *Christ*, *dear* unto him, without spot; and *only one*, as united in its Members, [*from the power of the Dog.*] from such who without reason bark and devour: (*August.*) or, from the power of Hell, which greedily devours like a Dog all that descend into it. (*Lyra.*)

21. *Save me from the Lion's mouth,*] out of the jaws of the Devil, which are open ever to swallow up all departing Souls into death Eternal. But by thy assistance I shall overcome the Tyrant, and swallow up Death in Victory, [*thou hast heard me also*] answered my Prayers by thy deliverance of me [*from amongst the horns of the Unicorns.*] such as lifted up the horn of pride and fierceness against me, and extolled themselves (*August.*) as if there were none like them.

And thus far (*saith* Cassiodore) *our Lord expostulates his Sufferings by way of Prayer: The fruit of his Passion followeth; which is in general the Glory of God's Name.*

22. *I will declare thy Name*] thy Might and thy Majesty, thy Greatness and thy Goodness, in my Passion and Resurrection, especially manifested,

nifested, [*unto my Brethren,*] to my Apostles and Disciples, and they to others. For *the word was first spoken by the Lord, and was confirmed to us by them that heard him* *, [*in the midst of the Congregation will I praise thee,*] publickly and in the Temple of the Lord, where every Man speaks of his Honour.

* Heb. 2, 3.

23. *O praise the Lord, ye that fear him;*] Ye that have any respect to the worship of the Lord, lift up your voice in the Congregation, and both with Priest and People, praise the Lord: [*magnifie him, all ye of the Seed of Jacob, and fear him, all ye of the seed of Israel.*] even all whom he hath chosen to be his People, whether *Jews* or *Gentiles*. So they are distinguished, *Ye men of Israel, and ye that fear the Lord,* i. e. from amongst the *Gentiles* *. To both, even to all you it appertains to praise the Lord, for the Redemption of the World by his Son *Jesus Christ*; who although he was despicable in the eyes of Men, yet is far otherwise in the eyes of the Lord; for

* Acts 13. 16.

24. *He hath not despised nor abhorred the low estate of the Poor,*] though born in a poor condition; lived a poor life, more poor yet in his death, being stripped naked of all, even to a little linnen to cover his nakedness; destitute of what the poorest enjoy, a Burial Place, for he was buried in a stranger's Sepulchre: Yet not despised, but *highly exalted, having a Name given above every Name, that at the Name of Jesus every Knee should bow.*——Nor hath He ever despised his Brethren, the Members of his Body, who conform to his poverty, by being poor in Spirit, humble and meek——[*he hath not hid his face from him,*] either through neglect or scorn, as too usually men do to the

poor: [*but when he called unto him, he heard him.*] as not presuming in himself, but depending upon God.

25. *My praise is of thee*, or *in thee*,] For God the Son is praised in the Father, and the Father in the Son, [*in the great congregation:*] both of the Church Militant here below, and Triumphant above. And that thy praise may be perfected in and by me, [*my vows will I perform*,] The Vows of our Blessed Lord, were, to offer up his Soul a Sacrifice for Sin, and to give his holy Body and Blood to be the Food of devout Souls in the Blessed Eucharist: and this to be publickly performed, even [*in the sight of them that fear him.*] And only for such is that Blessed Feast prepared: not for the proud, stubborn, and disobedient; but for

26. *The poor*] The humble and penitent Souls, and such as have abjured the Pomps and Vanities of this wicked World; such [*shall eat and be satisfied:*] because they hungred and thirsted after righteousness: [*they that seek after the Lord*] in all humility and devotion [*shall praise him*;] because he is found of them that seek him, and sheweth himself to such as distrust him not; [*your heart shall live for ever.*] The life of your heart is the joy thereof, which is both begot and maintained unto perpetuity, by the Bread of Life. *He that eateth this bread, shall live for ever* *.

* John 6. 51.

27. *All the ends of the world*] The Inhabitants of the utmost corners of the Earth [*shall remember themselves*,] in the remembrance and adoration of their Creator and Redeemer, [*and be turned unto the Lord:*] from the service of the creature, to the worship of God over all, Blessed for ever, Such, so great and unspeakable, is

is the efficacy of our Saviour's Passion, as that thereby the sacred beams of Grace and Truth are displayed over all the World: insomuch that [*all the kindreds of the nations*] of what Tribe, Family, Nation, Sect or Condition soever, [*shall worship before him.*] fall down before his foot-stool, and adore him as the great Redeemer of the World, and Prince of the Holy Catholick Church.

28. *For the kingdom is the Lord's:*] or, Dominion over all the people of the earth, is given to the Lord *Christ*, who *hath a name written on his vesture and on his thigh, King of kings, and Lord of lords* *: [*and he is the Governour among the people.*] even of all true Christian People, among whom and over whom he sways his Sceptre of Righteousness, by his Holy Word, and by his Holy Spirit. * Rev. 19. 16.

29. *All such as be fat upon earth,*] spiritually fat, or grown in Grace and Holiness; temporally fat, abounding in Wealth and Power, the Princes and Potentates of the Earth, saith the *Chaldee Paraph.* [*have eaten and worshipped.*] adoring the Lord, for that he feeds them with his Divine Gifts and Graces.

30. *All they who go down into the dust*] whose bodies are buried in the grave, [*shall kneel before him:*] prostrate themselves unto him, who vouchsafed to give himself, both Soul and Body, a Ransom for their sins: for being all dead in sin, [*no man hath quickened his own soul.*] That was and is effected only by the meritorious Death of the Lord of Life. And such as are quickned, even

31. *My seed*] whose Life in grace is the fruit and issue of my Death: of which seed it is said, *When thou shalt make his soul an offering for sin, he*

* Isa. 53. 10. *shall see his seed* *, even the fruits of his Passion, devout Believers, who [*shall serve him:*] or, keep his holy Will and Commandments, and walk in the same all the days of their life: [*they shall be counted unto the Lord for a generation.*] being regenerated by Water and the Holy Ghost in Baptism; whereby they are made Members of Christ, Children of God, and Heirs of the Kingdom of Heaven.

32. *They shall come,*] being admitted into the glorious Communion of his blessed Saints, [*and the heavens*] both above and below, both the Church Triumphant and Militant, [*shall declare his righteousness,*] His Mercies promised, and performed in the Redemption of the World, shall be proclaimed to all succeeding Generations, [*to a people that shall be born,*] new-born in and through all the Ages of the Church, [*whom the Lord hath made.*] his own peculiar People, whose mouths are filled with his praise for ever, saying,

Glory be to God the Father ——

As it was in the beginning ——

In the Greek *Liturgy, the People pray, in the words of the Thief upon the Cross,*

Lord, remember us in thy Kingdom.

The Priest answers,

God be mindful of every one of us in his Kingdom, both now and always, for ever and ever. *Amen.*

In

In the Mozarabick *Liturgy:*

I.

By the Wood of a Tree was *Adam* baniſhed out of Paradiſe; and from the Tree of Wood, the Croſs of *Chriſt*, the Thief that was crucified with our Lord aſcended into Paradiſe. The one, by eating the Forbidden Fruit, tranſgreſs'd the Law of his Maker: the other confeſſed *Chriſt*, in his Crucifixion, to be the Lord of Heaven, ſaying, *Lord, remember me, when thou comeſt into thy Kingdom.*

II.

Grant unto us, O Lord, the Repentance of of the Thief upon the Croſs; and that we may with the like Faith call upon thee our Lord of great and much mercy, ſaying, *Lord, remember us in thy Kingdom.*

III.

Lord, thou haſt made us in the image of thine ineffable Glory, which we have much defaced by the black marks of our many Falls: have mercy upon the work of thine hands, ſanctifie us of thy great goodneſs, and reſtore us to our much-deſired Country, the Celeſtial Paradiſe. *Lord, remember us in thy Kingdom.*

CHAP.

CHAP. VIII.

Meditations and Prayers preparatory to the Bleſſed Sacrament, on Saturday-night *or* Sunday-morning *before.*

I.

THou art now invited, O my Soul, to ſuch a Banquet as Heaven and Earth affords not the like. 'Tis the precious Body and Blood of thy Redeemer, which he firſt gave to be the price of thy Redemption, and now gives again to be thy food and nouriſhment.

Out of St. Ambroſe. Teach me, O Lord, by thy Holy Spirit, to underſtand and believe, and ever to conceive and ſpeak of thoſe great and wonderful Myſteries (and this day to receive the ſame) with that Faith and Eſteem, Humility and Contrition, holy Deſires and Reſolutions, Reverence and Devotion, as may pleaſe thee, and conduce to my Soul's Salvation.

Empty my heart of all vain, idle, wandring, Thoughts, and of all filthy, irrational and exorbitant Luſts. Take from me this heart of ſtone, and give me an heart of fleſh, a ſoft and melting heart, to fear thee, love thee, honour thee, delight in thee, and ſo to follow thee, that I may be for ever happy in the enjoyment of thee.

II.

Out of St. Aug. Man. c. 11. O Holy crucified *Jeſus*, I humbly beg, by that ſacred effuſion of thy moſt precious Blood, give unto thy Servant the effuſion of Tears, with compunction of Spirit, when I approach thine Altar, to partake of that celeſtial Sacrament, worthy of all Reverence, and the moſt inflamed

inflamed Devotion, which thou, O Lord God, didst institute, and command to be received, in commemoration of thine infinite Love in dying for us, and for the reparation of our manifold infirmities, and daily failings.

Grant me, Blessed Lord, not only to receive that Sacrament in the outward Elements, but in the virtue and power thereof; not Bread and Wine alone, but the Body and Blood of my *Jesus*, to the remission of all my sins, and to all other the Benefits of his Death and Passion for me. *Out of* T. Aquin.

III.

The whole need not a Physician, but they that are sick: And such am I, a diseased sin-sick Soul; and as sick, I now go to my Physician; as a sinner, to the Redeemer of fallen Man; as miserable, to the Father of Mercy; as unclean, to the Fountain of Purity; as poor and needy, to the Lord of all Bounty; as blind and ignorant, to the brightness and splendour of Spirits; as infirm and weak, to the strength of *Israel*. And oh, that it may please thee to enlighten my Darkness, to heal all my Infirmities, to enrich my Poverty, to strengthen my Weakness, to wash away all my Uncleanness, and by the Communion of thy precious Body and Blood to cleanse me from all filthiness both of flesh and spirit, that I may *perfect holiness in the fear of the Lord.* *Out of* T. Aquin.

IV.

Thou didst offer up thy self, Blessed *Jesus*, even thy whole self, upon the Altar of the Cross, a Sacrifice for my sins; no Member of thy Body not tormented, no Power of thy Soul not sacrificed, no drop of thy Blood not shed *Out of* Tho. à Kempis.

for

for me a miſerable Sinner. 'Tis therefore moſt juſt and meet, and my bounden Duty, that I ſhould offer up my ſelf, my whole ſelf, to thee and to thy ſervice: for I am not mine own, being bought with a Price; and ſuch a Price as tranſcends the value of all that the whole Heavens and Earth afford beſide.

Whatever I offer unto thee, O Lord, though it be all that I do enjoy in the World, with my Prayers for all Men, it will not be accepted, without the offering of my ſelf: for 'tis not mine, but me; not all that is without me, but all that is within me thou requireſt, as the Price of thy ſelf to be enjoyed.

Receive me, O Lord, in the devout Participation of thy moſt holy Body and Blood, whereunto I am now invited.

Guard me, O Lord, with the pious cuſtody and ſtrong defence of thy holy Angels inviſibly preſent, and aſſiſtant in the tranſaction of thoſe tremend Myſteries of Godlineſs and Salvation, that the enemies of all that is holy and good may be thence driven back with ſhame and confuſion.

In all the holy Actions of that ſacred, celeſtial Service, make me ſenſible of the ſweetneſs of thy preſence with me: that I may *taſte and*
‖Pſal. 34. 8. *ſee* how *gracious the Lord is* ‖, *be ſatisfied with the plenteouſneſs of thy houſe, and drink of thy pleaſures as out of a river. For with thee is the well of*
* Pſal. 36. 8, 9. *life, and in thy light ſhall we ſee light* *.

O ſend out thy light and thy truth, that they may lead me, and bring me to thy holy hill, and to thy dwelling: and *that I may go unto the Altar of God, even the God of my joy and gladneſs:* and *upon the harp* (with my heart) *will I give thanks*
* Pſal. 43. 3, 4. *unto thee, O God my God* *.

The

The CXI^th^ Psalm.

Verse 1. *I will give thanks unto thee, O Lord, with my whole heart* *; *secretly among the faithful, and in the Congregation* ||.

* God must be Worshipped not with the lips alone, nor alone in the Closet: But both with Heart and Voice, both secretly and in the Congregation: || Not in the Conventicles of Hereticks and Schismaticks, but in the Congregation of the faithful.

2. *The works of the Lord are great; sought out of all them that have pleasure therein* *.

* Whose delight it is to study and meditate upon the greatness of God apparent in his works.

3. *His work is worthy to be praised and had in Honour; and his Righteousness endureth for ever* *.

*Wherein to the Honour of God, his Righteousness is as himself unchangeable and everlasting.

4. *The merciful and gracious Lord hath so done his marvellous works, that they ought to be had in Remembrance* *.

* Though the Lord be marvellous in all his works, yet of his grace and mercy he hath therein observed such an excellent order, that we might remember and recount them to his Praise and Glory.

5. *He hath given meat to them that fear him; he shall ever be mindful of his Covenant* *.

* In remembrance of the Covenant of Grace he has made with his people, he feeds them with Celestial Meat, even the Sacrament of his Holy Body and Blood.

6. *He*

6. *He hath shewed his people the power of his works; that he may give them the heritage of the Heathen* *.

* By the power and virtue whereof, we, who were Heathens, are entitled to the heritage of Heaven.

7. *The works of his hands are verity and judgment; all his Commandments are true* *.

* Christ is Truth to them who worthily receive him, but Judgment to the unworthy.

8. *They stand fast for ever and ever; and are done in truth and equity* *.

* And this being true and equitable, shall never fail of its due accomplishment.

9. *He hath sent Redemption to his people, he hath commanded his Covenant for ever; Holy and reverend is his Name* *.

* God's holy and reverend Name is to be for ever magnified, for the Redemption of his people in the Blood of his Son, which is sealed and applied in the Blessed Eucharist, to stand as an everlasting Covenant betwixt God and Man.

10. *The fear of the Lord is the beginning of Wisdom* *; *a good understanding have all they that do thereafter; the praise of it endureth for ever* ||.

* The first part of this Covenant is the beginning of Wisdom, *viz.* to fear the Lord, and to depart from evil, or to renounce the Devil and all his Works, the Pomps—

|| They are truly wise who frame both their hearts and lives by this rule of Divine fear, the praise whereof is everlasting.

Glory be to the Father, and——
As it was in the Beginning ——

The

The Prayer.

I

THou art worthy, O Lord, to be praiſed, and had in honour for all thy marvellous works; but moſt to be admired for thy grace and mercy in the Redemption of thy People by the Blood of thine own dear Son, whom thou haſt alſo given to be meat unto them that fear thee. Be ever mindful, O Lord, of this thy Covenant of Grace; and grant that I may ever receive the bleſſed Sacrament, which is the Seal thereof, in verity, and not unto Judgment; not to my Condemnation, but unto the attainment of the heritage of Heaven through *Jeſus Chriſt* ——

II.

Vouchſafe, O Lord, to pierce my heart with ſuch an awful fear of thy holy and reverend Name, that I may not dare to offend thee, by tranſgreſſing the leaſt of thy Commandments, but carefully, conſcientiouſly and conſtantly to do thereafter; that I may be admitted into the bliſsful Society of thoſe happy Souls, the praiſe of whoſe innocence and holineſs endureth for ever, through *Jeſus Chriſt.*——

Præfatio ad Orationem Dominicam ex Liturgia S. Baſilii ante Communionem Corporis ——

That we may worthily receive the Body and Blood of our Lord, to the confirming and ſtrengthning of our Souls, let us worthily ſay that Prayer which the only-begotten Son of God

God hath taught us, crying unto Heaven with a pure heart,

OUR Father, which art in Heaven,——

You may, if you desire to enlarge your Prayers upon this divine subject, add Psal. CXVIth *verse* 10. *to the End, and* CXXVIIIth *and* CXLVIIth *verse* 12. *to the End.*

CHAP. IX.

Meditations upon your going to Church, with some short Directions for your demeanour in the House, and in the Service of God.

UPon your going to Church, three things will be necessary for you to Consider. 1. The condition of the Place whither you are going; 2. The great End of your going thither; and 3. How there you are to demean your self. All this you would consider, if you were going to the Palace of an earthly Prince, who is but a mortal man, like your self: And you surely have much more reason to consider these particulars, now that you are going unto the Courts of the Lord's House.

First then, as to the House whither you are going, 'tis indeed, as to its Fabrick, but like other Houses, made of Wood and Stone: [even as the Lord's Day is but like other days as to the Air and light of Heaven] but the relative Holiness of this House, and its eminency above other Houses, will appear by the Names where-

whereby it is called both in the Book and by the People of God.

Under the Law, it was called *The Tabernacle of the Congregation*, i. e. the place of God's meeting with his People; *The Temple of the Lord*, where he presents himself to the contemplation, or view of his Worshippers, sitting betwixt the Cherubims as on his Throne of State. 'Tis also called *the Sanctuary of the Lord*; *the House of God*; *the Habitation of his Holiness*; and *the place where his Honour dwelleth.* All which Names do explain each other, and need no interpretation.

Under the Gospel 'tis called Ἐκκλησία τοῦ Θεοῦ, *the Church of God*; Κυριακὴ, *the Lord's House*; Βασιλικὴ, *the King's Palace*; and *Oratorium*, *the House of Prayer.* Any of which Names (much more all of them together considered) will oblige any man who hath any sense of Religion, to obey that command of God himself, which is not merely Ceremonial and Typical, but Moral and Perpetual: *Ye shall keep my Sabbaths, and reverence my Sanctuary: I am the Lord* *. * Lev. 19. 30.

Secondly, As to the great End of your going to Church, it is, to present your self before the Lord, and there to adore the great Majesty of Heaven, from whom you have your life and breath and all things.

It is not *to serve your self*, by hearing this or t'other fine-gifted Minister tickling your itching Ears, by his taking Discourses agreeable to your fancy; but *to serve the Lord* is your errand to his House, *viz.* there to joyn with the Minister and the Congregation in publick Prayers and Praises of God, in Psalms and Hymns and spiritual Songs, in Confessions, Thanksgivings and Benedictions, as wherein chiefly the service of God consists. Eph. 5. 19.

Behold, Now praise the Lord, all ye servants of the Lord; ye that by night stand in the house of the Lord, even in the Courts of the House of our God.
* Psal. 134. 1, 2. *Lift up your hands in the Sanctuary, and praise the Lord* *.

|| Psal. 138. 2. As for me, *I will worship towards thy holy Temple, and praise thy Name*——||.

Thirdly, As to your Carriage and Demeanour in the House of God, you are commanded, *Keep thy foot when thou goest unto the house of God* *; enjoyning thee, 1. to beware of all light, unseemly, indecent and irreverent carriage, and to shew Humility and Devotion in all the Gestures of thy Outward Man, *bowing down* thy self, *and kneeling before the Lord thy Maker* *; before him who made both thy Body and Soul, and joyned them together, that they might be joyned in his Service. So worshiped the people of God; the whole Congregation *bowed themselves with their faces to the ground* *. And so all good people resolve to do: *We will go into his Tabernacle, and fall low on our Knees before his Footstool* *.

* Eccles. 5. 1.
* Psal. 95. 6.
* 2 Chron. 7. 3.
* Psal. 132. 7.

2. *The foot* of the inward man must also, and chiefly, be *kept* upright in the House of God. Thy Affections are the *feet* or motions of thy Soul; these must be kept free from all secular Cares, pure from all sensual Lusts, clean from all wantan, wicked Inclinations, yea from all Thoughts of any worldly concerns. For *ye cannot serve God and Mammon* *.

* Matth. 6. 24.

In the High-Priest's fore-head was engraven in a plate of Gold, *Holiness to the Lord* ||; and every ordinary Priest was commanded to wash before he entered into the Sanctuary *; intimating that exact Purity and Holiness which is required of all, both Priests and People, when we

|| Exod. 28. 36.
* Exod. 30. 19, 20.

we approach the presence of the Lord, in his holy Temple. So saith the holy man of God, *Holiness becometh thy house, O Lord, for ever* ‖ : * Ps. 93. 5. and he resolves accordingly ; *I will wash my hands in innocency, and so will I go to thine Altar* *. * Ps. 26. 6.

Be not slothful and negligent, averse and careless, backward and tardy in coming to the Church: for many and mischievous are the consequents of coming late. For, 1. You rob your self of the opportunity of your private Prayers, for a Blessing upon the Publick. 2. You lose the benefit of the publick Confession and Absolution, which are of high esteem and value to all who are wisely Religious. And, 3. To deprive your self wittingly and willingly of any part of God's Publick Worship, is both a sin and a loss, of so great an account, as cannot easily be express'd, nor will be ordinarily believed.

Against such sinful sloth and neglect, endeavour to have imprinted in your heart the love of God's House, and of his Service there performed. Say, with the Man after God's own heart,

Lord, I have loved the habitation of thy house, and the place where thine honour dwelleth *. Ps. 26. 8.

I was glad when they said unto me, We will go unto the house of the Lord ‖. Ps. 122. 1,

Our feet stand in thy gates, O Jerusalem. — 2.

1. *When you come to the Church-door,*

Consider, that you are now upon entrance into the Presence-chamber of the Great King of the World, whose *Throne of Glory* is in Heaven above, but his *Throne of Grace* in his

Temple here below. Say then within your ſelf,

Gen. 28. 16, *Surely the Lord is in this place* ———

— 17. *How dreadful is this place! this is none other but the Houſe of God: this is the gate of Heaven.*

Pſ. 84. 1, *O how amiable are thy dwellings, thou Lord of Hoſt!*

— 2, *My ſoul hath a deſire and longing to enter into the Courts of the Lord: my heart and my fleſh rejoice in the living God.*

— 3, *Yea, the ſparrow hath found her an houſe, and the ſwallow a neſt, where ſhe may lay her young, even thine Altars, O Lord of Hoſts, my King and my God.*

— 4. *Bleſſed are they who dwell in thy Houſe: they will be always praiſing thee.*

And moſt happy were I, could I both eſteem it, and make it my greateſt joy, and conſtant labour of love, to praiſe the Lord in his Temple.

2. *When you are entered, and view the* Baptſterion, *or Font,*

Give hearty thanks unto God for your Chriſtendom; that by holy Baptiſm he hath called you to the ſtate of Grace and Salvation, through *Jeſus Chriſt*: and humbly beſeech God to give you his grace to continue in the ſame to your life's end, by the religious obſervance of that Vow which was ſo ſolemnly taken in your name, the which you muſt now perform, that you forfeit not the great privileges, rewards and honours, of being a Member of *Chriſt*, a Child of God, and an Heir of the Kingdom of Heaven.

3. *When*

3. *When you view the Pulpit*,

Remember how many good Lessons you have received thence; the which not being carefully practised, will rise up in judgment against you in the great Day of your Trial. Resolve therefore, for the future, to be a Doer of the Word, and not a Hearer only, deceiving your own self.

4. *When you look up towards the Altar, say*,

What Reward shall I give unto the Lord, for all the Benefits he hath done unto me? Ps. 116. 12,
I will receive the Cup of Salvation, [offer the sacrifice of Thanksgiving for my Redemption,] — 13,
and call upon the name of the Lord.
I will pay my vows unto the Lord, in the sight of all his people, in the courts of the Lord's house; even in the midst of thee, O Jerusalem. Praise the Lord. — 14, 18, 19.

Glory be to the Father ——
As it was in the beginning ——

5. *When you come to your Seat, kneeling down, pray*,

I.

Let thy merciful ears, O Lord, be open to the Prayers of thy humble Servants; and grant that what we ask faithfully, we may obtain effectually, through *Jesus Christ* ——

II.

O God, forasmuch as without thee, we are not able to please thee; grant that thy Holy Spirit may in all things direct and rule our hearts: and more-especially be assistant to us in all the holy actions of this day, through *Jesus Christ* ——

III.

And ſince by reaſon of our ſins we are unworthy to offer up any Sacrifice to ſo pure a Majeſty; grant, merciful Lord, both to me, and to all thy faithful people, pardon and peace: that being cleanſed from all our ſins, we may ſerve thee with a quiet mind, through *Jeſus Chriſt* ——

Directions relating to ſome parts of the Publick Worſhip.

AS ſoon as the Miniſter begins with the Publick Worſhip, all your private Meditations and Prayers muſt be waved, and your Mind applied to attend diligently, and to join devoutly in every part and paſſage of Divine Service; conſidering that this is the great End of your coming to Church, and your buſineſs there is to ſerve the Lord with your Chriſtian brethren in publick.

1. Therefore when the Miniſter exhorts you, out of the Word of God, to confeſs and acknowledge your ſins and wickedneſs, harden not your heart, but with all poſſible humility both of Body and Soul ſay after the Miniſter in the Confeſſion of Sin: and to this, and to every Prayer, or other act of Divine Worſhip, where 'tis preſcribed, neglect not to ſay, *Amen:* for that is as it were the Seal to confirm to your Soul the Benefits thereof. And the *Hebrews* have a Saying, that *Whoſoever ſays* Amen, *with all his might, opens the Doors of Paradiſe.*

2. After the Confeſſion, when the Miniſter comes to the words of Abſolution, bow down your head, and ſay ſoftly in your heart, *Lord, let this Pardon pronounced by thy Miniſter, fall upon*

upon my Soul, and seal thereunto the forgiveness of all my Sins.

3. The Psalms and Hymns are to be answer'd verse for verse with the Minister, that so all may join and bear a part in the Service of God: for *in his Temple doth every man speak of his honour* *. And here, although you cannot read, yet your heart may join with them that do read: and your mouth also may shew forth the Praise of God, by saying, after every Psalm, *Glory be to the Father, and to* —— or else, if it fall in course, *As it was in the beginning, is now* —— adding always, *Amen*, to express how affectionately you desire the Glory of God.

* Ps. 29. 9.

4. Be not silent nor ashamed publickly and audibly to make confession of the holy Christian Faith, when you are thereunto called by the Minister. For this is a Duty you owe both to God and Man: it is an act of God's Worship, and a declaration that you hold the same Faith with all true Christians. And therefore 'tis required of you, not only *with the heart to believe unto righteousness*, but that *with the mouth* also *Confession be made unto salvation* *.

* Rom. 10. 10.

And when the Confession of Faith is publickly pronounced, do not you sit or loll, as if it concerned you not, but *stand up* with the rest of the Congregation, to signifie and declare, that you will *stand* to this *Faith*, and *earnestly contend for it*, as being the same *which was once given to*, or *by the Saints*, the holy Apostles.

5. Be not so cold and careless in giving honour to God, as not to *bow at the name of Jesus*: for 'tis a Duty positively commanded, and universally practised by the Church and People of God, in all Ages. And therefore give no ear to those deceivable Criticisms, corrupt Glosses,

and falſe Inferences, which are too frequently but prophanely urged, to make void the Commandment of God, in the omiſſion of this Religious Practice. If you hear any ſuch Allegations out of the Pulpit, deteſt them the rather, that any act of Religious Worſhip ſhould be ſpoken againſt in the place where whatever tends to the Honour of God ſhould be magnified and advanced.

6. That you may not be tired with the length of the Divine Service, conſider, 1. the great variety of its ſeveral parts, as conſiſting of Prayers and Praiſes, Confeſſions, Thanſgivings, Invitations, Leſſons, Admonitions -- all of which are with moſt admirable prudence and Religious Wiſdom ſo ordered, and contrived to follow each other, that ſo the ending of one, and beginning of another, may renew and re-enquicken your Devotion chearfully to join in all.

Remember, 2. whoſe Service it is you are a doing, and continue therein from the beginning to the end: that you may reap the benefit of the whole office, both of the Abſolution in the beginning, and of the Bleſſing in the end, and of the *Amen*'s throughout.

CHAP.

CHAP. X.

Meditations and Prayers at the Bleſſed Sacrament.

When you go up to Communicate.

COme unto me, all ye that are weary and heavy laden, and I will refreſh you. Matth. 11. 28.

Thus calleth my Saviour upon Sinners. Whereunto my heart anſwereth, *I come, Bleſſed Jeſus*; in all humility, and deeply ſenſible of my Sins, I now come unto thee, to be eaſed of the burthen of them, and to be refreſhed with the ſenſe of thy Mercy, and the truth of thy Salvation.

My heart hath talked of thee, [and of thy gracious Command,] *Seek ye my face: Thy face, Lord, do I now ſeek.*

O hide not thou thy face from me, under the clouds of my ſins; neither let the thick clouds of my tranſgreſſions hinder the light of thy countenance from ſhining upon thy Servant. Pſal. 27. 8, 9.

When you kneel down before the Altar.

Thou art worthy, O Lord, to receive bleſſing, and honour, and power: for thou haſt created all things, and for thy pleaſure they are, and were created. Rev. 4. 11.

Worthy is the Lamb that was ſlain, to receive power, and riches, and wiſdom, and ſtrength, and honour, and glory, and bleſſing. Rev. 5. 12.

But I am unworthy his praiſe ſhould come within my polluted lips; and much more unworthy his precious Body and Blood ſhould be received into my Soul, through an unclean mouth. *Out of St. Chryſoſt. Liturgy.*

But

But since he disdained not to be born in a Stable, and to be laid in a Manger amongst Beasts *; since he vouchsafed to enter into the house of a Leper †, and of a Publican ‖, and to admit the kisses of an unclean Sinner (such as I am) washing his delicate Feet with her penitent Tears *; O vouchsafe, most benign *Jesus*, to receive me also; reject me not, tho' a Sinner, yet thy Servant; though unclean, yet penitent, and now humbling thy self under thy most mighty hand. That it may please thee to remit, to release, to pardon all my Sins, whether of knowledge or ignorance, whether by thought, word or deed committed: that with a pure and clean Soul I may receive thy most precious Body and Blood.

* Luk. 2. 7.
† Matth. 26. 6.
‖ Luk. 5. 29.
* Luk. 7. 38.

Prayers out of several other Liturgies, that the devout Reader may have the more choice, and fix upon the use of such as he feels most enquickening his Devotion.

Out of St. James's *Liturgy.*

I.

O Lord God, the Bread of Heaven, and Life of the World; I have sinned against Heaven and before thee, and am not worthy to partake of thy most Holy Mysteries: yet vouchsafe, merciful Lord, to make me worthy by thy grace; that I may not receive thy Holy Body and Blood to my condemnation, but unto the remission of my sins and everlasting life. *Amen.*

II.

Out of the R. B. I beseech thee, O Lord, that I may so worthily receive those sacred Mysteries of Salvation, as

as to have *Christ* dwelling in my heart, and to become the Temple of the Holy Ghost.

III.

In the spirit of humility and with a contrite heart, receive me, O Lord: and may the Sacrifice which this day I offer up unto thee, be accepted, and please thee, O Lord my God.

IV.

Let not the Participation of thy Body, Lord *Jesus*, which I, too much unworthy, presume to receive, be unto me for judgment, but effectual through thy great mercy, for the safeguard both of my Mind and Body, and for the healing of my sin-sick Soul, who livest and reignest with the Father ——

Out of the Greek *Ritual.*

I.

May what we now offer up unto thee, O Lord, be accepted, for the mercy of the universal World, for all them for whom *Christ* offered up himself a Sacrifice upon the Altar of the Cross, for the glory of thy Name, and for the coming of the Holy Ghost, that he may please to visit and enlighten my heart. *Amen.*

II.

As the Offering of righteous *Abel*, as the Sacrifice of *Noah*, of *Abraham*, of *Isaac*, —— so let this our Sacrifice be acceptable unto thee, O Lord; and may the same be so worthily offered by us, and mercifully received by thee, as when 'twas performed by the holy Apostles. *Amen.*

III.

O God, the King of all, give me, I beseech thee, true compunction, the Redemption of my

my Sins, and the Amendment of my Life, who am deeply immers'd in bodily Affections, estranged from thee, and without hopes but in thy great goodness and saving mercies, Omnipotent *Jesus*, Saviour and Redeemer. *Amen.*

Out of the Mozarabick *Liturgy.*

I.

May the Sacrifice we now offer up unto thy Divine Majesty be effectual for the Pardon of all our Offences, for the Establishment of the Holy Catholick and Apostolick Faith, and for all who religiously profess the same, through *Jesus Christ* ——

II.

Bearing in mind continually the Holy Catholick Church, we pray that the Lord may be pleased to be propitious hereunto; and by the encrease of Faith, Hope and Charity, to enlarge its limits. We likewise remember all them that are fallen, all that be in captivity, the infirm and sick, the stranger, the fatherless and widow, that the Lord would in mercy look upon them, restore, redeem, heal, comfort and relieve them all, through *Jesus Christ* ——

III.

O Holy Trinity, the Store-house of Blessings, vouchsafe to bless, confirm and strengthen us (all here present before thee:) Deliver us from the day of condemnation, and let us not be confounded when we shall appear before thee, and in the presence of thy holy Angels; but make us joyful in thy Resurrection, Blessed *Jesus.* Keep the Soul of thy Servant the King; and let Grace and Peace, Charity and Humility, flourish in his days, through *Jesus Christ* ——

IV. Grant

IV.

Grant, O Lord our God, that we may receive the Body and Blood of our Lord *Jesus Christ*, to obtain the remission of all our sins, and to be replenished with thy Holy Spirit, who livest and reignest, Father, Son, and Holy Ghost, one God over all, Blessed for ever.

Out of the Æthiopick *Liturgy.*

I.

Holy, Holy, Holy, thrice Blessed, Ineffable Lord, grant me to receive the Blessed Body of my Redeemer, not unto Judgment, but to all fruitfulness in good works, according unto thy Will: and that such fruits may remain to thy glory. Quicken us in thee to do thy Will. In Faith we call the *Father*, and pray, *Thy Kingdom come*, *Hallowed be thy Name* in us and by us; for thou art most Powerful, Praise-worthy, and Glorious: To thee be Glory for ever. *Amen.*

II.

O God, the Governor of Souls, the Guide of the Holy, and the Crown of the Just; open mine Eyes now to see thee, mine Ears always to hear thee, and mine Heart to receive thee. O give me a clean Heart, and renew a right Spirit within me. And after of thy great grace thou hast satiated my Soul with thy Blessed Body and Blood, give me to understand both thy Greatness and thy Goodness, and grant that thy holy Will may ever be done in my Soul: for thine is the Kingdom, O Lord; Glory and Blessing be to God the Father, Son, and Holy Ghost, for ever. *Amen.*

III.

Grant me, Blessed Lord, so to eat the Flesh of thy dear Son *Jesus Christ*, and to drink his Blood, *Out of the* English *Lit.*

Blood, that my ſinful Body may be made clean by his moſt Holy Body, and my Soul waſhed in his moſt precious Blood; that I may evermore dwell in him, and he in me. *Amen.*

Upon the approach of the Prieſt with the Conſecrated Elements.

I.

COme, Holy *Jeſus*, Come, and take poſſeſſion of my Soul; purifie it with thy precious Body and Blood, empty it of all filthineſs both of fleſh and ſpirit; that it being fitted for thy habitation, it may pleaſe thee to abide with me for ever.

II.

But I am unworthy thou ſhouldeſt come under my roof, which is ruinous and unclean: but to thee, O thou lover of Souls, I humbly make my addreſs for the repair and purification of my Soul.

III.

I believe and I confeſs thee, the Bleſſed *Jeſus Chriſt*, the Son of the living God, who cameſt into the World to ſave Sinners, whereof I am chief.

When the Prieſt offers thee the holy Bread, ſay ſoftly with him,

* *The Body of our Lord Jeſus Chriſt, which was given for me, preſerve my Body and Soul unto everlaſting life.*

Then anſwer audibly, *Amen.*

Out of the *Greek* Rit. * *Dicit tibi Sacerdos*, Corpus Chriſti, *& tu dicis*, Amen, *h. e.* Verum. *Quod confiteatur lingua, teneat affectus.* Ambr. *de Sac. l.*4.*c.*5.

So

So likewise when the Cup of Blessing is offered to you, say in your heart, with the greatest devotion that possibly you may,

The Blood of our Lord Jesus Christ, which was shed for me, preserve my Body and Soul unto everlasting life.

Answering audibly, *Amen.*

Universa Ecclesia, accepto Christi sanguine, dicit, Amen. Aug. *Resp. ad Oros.* q. 49. Cyr. Hieros. *Cat. myst.* 5.

And because this Holy Communion requireth from us the greatest Charity we can express, It would be highly religious thus to pray for every Communicant, saying *Amen* to the words of the Priest, when he gives the Sacrament to any one, as well as to your self.

And this act of your Charity in praying for others, will render your own Prayers and Services the more holy and acceptable to God, and effectual to your Soul's health. For he that prays for himself alone, reaps only the slender benefit of his own single Devotion: but who so devoutly prays for others, reaps the fruits of the Prayers of others; which is the great benefit of *the Communion of Saints.*

After you have received the Consecrated Bread.

The Bread which I have now taken, is the Bread which came down from Heaven, and giveth life unto the World.

O that I may now feel its efficacy, enquickening and inflaming my Soul with the heavenly ardours of divine love, having all my affections set upon things above, and not upon things below. May this Bread be to my Soul the Staff of strength, whereby I may vanquish all the assaults of the Devil, the World, and the Flesh, and

and continue my Lord's faithful Servant and Soldier unto my life's end. *Amen.*

After the Cup received.

O that this precious Blood of my dear Redeemer may be now both the Purification and Nourishment of my Soul, the Seal of my Pardon and Peace with God, and the Pledge of mine Inheritance in Heaven.

After both.

I.

May this Blessed Sacrament I have now received (though much unworthy of so great a mercy) seal to my Soul both pardon and peace: And now being made whole, I may sin no more. *Amen.*

II.

Grant, Holy *Jesus*, that as I have now received in faith thy precious Body and Blood, *veiled* under the Species of Bread and Wine, I may hereafter behold thy blessed Face *re-veiled* in Heaven, to eat and drink with thy holy Angels and Saints in their Mansions of Bliss; where they are satisfied with the fulness of the most ravishing delights in the Beatifical Vision of the thrice-blessed Trinity, Father, Son, and Holy Ghost; of whom, and through whom, and in whom are all things, and to whom be all glory for ever. *Amen.*

Out of the Greek *Ritual.*

We give thee thanks, good Lord, the Benefactor of our Souls, that thou hast this day made us worthy of thy celestial and immortal Mysteries. Vouchsafe, O Lord, to confirm us in thy

thy fear, to preſerve our life, to ſecure our paths, and to guide our feet in the way of peace. *Amen.*

The Song of Simeon.

1. *Lord, now letteſt thou thy ſervant depart in peace, according to thy word.*
2. *For mine eyes have ſeen thy ſalvation,*
3. *Which thou haſt prepared before the face of all people,*
4. *To be a light to lighten the Gentiles, and to be the glory of thy people Iſrael.*

Glory be to the Father ——
As it was in the beginning ——

Meditations whilſt others are communicated.

The good Lord pardon every one that prepareth his heart to ſeek God, the Lord God of his fathers; though he be not cleanſed according to the purification of the ſanctuary. 2 Chron. 30. 18, 19.

Bleſſed are they who dwell in the Houſe of the Lord, and are fed though it be but with the Crumbs that fall from his Table.

The XXXIVth Pſalm *is in the Apoſtolical Conſtitutions, and in St.* Chryſoſtom's *Liturgy, appointed to be at this time devoutly prayed.*

Verſe 1. I Will alway give thanks unto the Lord: his praiſe ſhall ever be in my mouth.

2. My ſoul ſhall make her boaſt in the Lord: the humble ſhall hear thereof, and be glad.

3. O praiſe the Lord with me, and let us magnifie his Name together.

4. I ſought the Lord, and he heard me: yea, he delivered me out of all my fear.

5. They had an eye unto him, and were lightned: and their faces were not aſhamed.

6. Lo, the poor crieth, and the Lord heareth him: yea, and ſaveth him out of all his troubles.

7. The Angel of the Lord tarrieth round about them that fear him, and delivereth them.

8. O taſte and ſee how gracious the Lord is: bleſſed is the man that truſteth in him.

9. O fear the Lord, ye that be his Saints: for they that fear him do lack nothing.

10. The lions do lack, and ſuffer hunger: but they who ſeek the Lord, ſhall want no manner of thing that is good.

11. Come, ye children, and hearken unto me: I will teach you the fear of the Lord.

12. What man is he that luſteth to live, and would fain ſee good days?

13. Keep thy tongue from evil, and thy lips that they ſpeak no guile.

14. Eſchew evil, and do good: ſeek peace and enſue it.

15. The eyes of the Lord are over the righteous: and his ears are open unto their prayers.

16. The countenance of the Lord is againſt them that do evil; to root out the remembrance of them from off the earth.

17. The righteous cry, and the Lord heareth them; and delivereth them out of all their troubles.

18. The Lord is nigh unto all them that are of a contrite heart: and will ſave ſuch as be of an humble ſpirit.

19. Great

19. Great are the troubles of the righteous: but the Lord delivereth him out of all.

20. He keepeth all his bones: so that not one of them is broken.

21. But misfortune shall slay the ungodly: and they that hate the righteous, shall be desolate.

22. The Lord delivereth the souls of his servants: and all they that put their trust in him, shall not be destitute.

Glory be to the Father ——
As it was in the beginning ——

The Prayer.

I.

May the praise of the Lord be ever in my mouth: and let us all magnifie his Name together, who do now taste and see how gracious the Lord is; for he hath heard our prayers, enlightened our minds, delivered us from all our fears, and from all those troubles whereunto our sins had made us liable.

II.

And oh, that the sweet taste of our gracious Lord, in this Blessed Sacrament of his Body and Blood, may have its proper influence upon all the affections of our hearts, and actions of our lives; that we may henceforth and for ever eschew evil, and do good; being fruitful in all the good works of Righteousness and true Holiness, from whence ensue eternal Peace and Happiness, through *Jesus Christ* —

I have sworn, [vowed in my Baptism, and now again renewed the same Vow,] *and am stedfastly purposed to keep thy righteous judgments.* Psal. 119. 106.

Psal. 119. 94. *I am thine*; [even now solemnly devoted thine, stedfastly resolved thine:] *O save me, for I have sought thy commandments.*

Psal. 17. 5. *O hold thou up my goings in thy paths, that my foot-steps slip not.*

Psal. 61. 8. O hold thou up my goings in thy paths, *that I may daily perform my vows.*

CHAP. XI.

Psalms of Praise and Thanksgiving after the Holy Communion.

The CIII^d *Psalm.*

Verse 1. PRaise the Lord, O my Soul; and all that is within me, praise his holy Name.

2. Praise the Lord, O my Soul; and forget not all his benefits:

3. Who forgiveth all thy sins, and healeth all thy infirmities:

4. Who saveth thy life from destruction, and crowneth thee with mercy and loving-kindness:

5. Who satisfieth thy mouth with good things, making thee young and lusty as the Eagle.

6. The Lord executeth righteousness and judgment for all them that are oppressed with wrong.

7. He shewed his ways unto Moses, his works unto the children of Israel.

8. The Lord is full of compassion and mercy, long-suffering, and of great goodness.

9. He

9. He will not alway be chiding: neither keepeth he his anger for ever.

10. He hath not dealt with us after our ſins, nor rewarded us according to our wickedneſs.

11. But look how high the heaven is, in compariſon of the earth: ſo great is his mercy alſo towards them that fear him.

12. Look how wide alſo the Eaſt is from the Weſt: ſo far hath he ſet our ſins from us.

13. Yea, like as a father pitieth his own children; even ſo is the Lord merciful unto them that fear him.

14. For he knoweth whereof we are made: he remembreth that we are but duſt.

15. The days of man are but as graſs: for he flouriſheth as a flower of the field.

16. For as ſoon as the wind goeth over it, it is gone; and the place thereof ſhall know it no more.

17. But the merciful loving-kindneſs of the Lord endureth for ever and ever upon them that fear him; and his righteouſneſs upon childrens children.

18. Even upon ſuch as keep his covenant, and think upon his commandments to do them.

19. The Lord hath prepared his ſeat in heaven: and his kingdom ruleth over all.

20. O praiſe the Lord, ye Angels of his, ye that excel in ſtrength: ye that fulfil his commandments, and hearken unto the voice of his words.

21. O praiſe the Lord, all ye his hoſts: ye ſervants of his that do his pleaſure.

22. O praiſe the Lord, all ye works of his, in all places of his dominion. Praiſe thou the Lord, O my ſoul.

Glory be to the Father ——

As it was in the beginning ——

I.

'Tis not within the power of all the faculties of my Soul, worthily to praise the Lord, for that he hath now satisfied my mouth with the good things of Heaven; he hath forgiven me all my sins, and healed the diseases of my Soul; he hath renewed my strength as an Eagle, to mount my Soul unto Heaven upon the sacred wings of holy Faith, firm Hope, fervent Charity, and by the virtue of that celestial Food I have now received.

II.

How great is the goodness, and how great is the mercy of the Lord, who hath not dealt with me after my sins, nor rewarded me according to my wickedness! But as a Father pitieth his own Children, so merciful is the Lord, and hath compassion upon the work of his own hands, and whom he hath framed after his own Image, frail and sinful though we be.

III.

But since through the weakness and frailties of my mortal nature I cannot praise the Lord as becometh his eminent grace and greatness: may my defects herein be supplied with the Hallelujah's of Angels and Archangels, and all the company of Heaven. And 'tis the exultation and joy of my heart, that these celestial Spirits cease not day and night, saying, *Holy, Holy, Holy Lord God of Hosts, Heaven and Earth are full of thy glory: Glory be to God on high.* Amen.

Psal. 72. 18, *Blessed be the Lord God, even the God of Israel, who only doth wondrous things.*

— 19. *And blessed be the name of his majesty for ever, and all the earth shall be filled with his majesty;* Amen, Amen.

The

The following Hymn of Ananias, Azarias *and* Misael, *is in some Liturgies prescribed to be used after the Blessed Eucharist.*

Tres pueri jussu Regis missi sunt in fornacem, non timentes flammam ignis; at dicentes, Benedictus es, Domine: Hallelujah.

Verse 1. O *All ye works of the Lord, bless ye the Lord, praise him, and magnifie him for ever* *. * By this rhetorical invocation upon all Creatures, we stir up our minds, in, by, and for them all, to praise the Lord.

2. *O ye Angels of the Lord, bless ye the Lord, praise him, and magnifie him for ever* †. † The Angels are called *Morning-stars*, for the light of their Understanding, which most eminently shines in their praises of the Lord, begun in the very morning of the Creation, and continued to all eternity. *Job* 38. 7. *Rev.* 4. 8.

3. *O ye heavens, bless ye the Lord, praise him, and magnifie him for ever* ‖. ‖ *The heavens declare the glory of God, and the firmament sheweth his* —— Psal. 19. 1.

4. *O ye waters that be above the firmament, bless ye the Lord, praise him, and magnifie him for ever* *. * All Creatures, even the most irrational, do praise the Lord, (1.) By *Excitement*; in that the consideration of their vast number, and distinct nature, their beauty and variety, their use and excellency, their instincts and operations — do excite all Angels and all Men to revere the Power, to admire the Wisdom, to adore the Greatness, to love the Goodness, and to be ravished with the Perfections of the Lord, which do so eminently appear in all the works of his hands, *Rom.* 1. 19, 20. (2.) By *Obedience*; in that all created Beings do regularly obey the law imposed upon each, both according unto, and sometimes against their natural inclinations: as in the example of these Three Children in the fiery furnace, not consumed, which is at large declared, *Wisd.* chap. 16, 17, 18,— (3.) By the *Benefit* and *Comfort* we receive from them; which is therefore particularly to be considered upon the mention of every Creature, that in and for each we may with the more alacrity and devotion praise the Lord.

5. *O all ye Powers of the Lord, bless ye the Lord, praise him, and magnifie him for ever.*

6. *O ye Sun and Moon, bless ye the Lord, praise him, and magnifie him for ever.*

7. *O ye Stars of heaven, bless ye the Lord, praise him, and magnifie him for ever.*

8. *O ye Showers and Dew, bless ye the Lord, praise him and magnifie him for ever.*

9. *O ye Winds of God, bless ye the Lord, praise him, and magnifie him for ever.*

10. *O ye Fire and Heat, bless ye the Lord, praise him, and magnifie him for ever.*

11. *O ye Winter and Summer, bless ye the Lord, praise him, and magnifie him for ever.*

12. *O ye Dews and Frosts, bless ye the Lord, praise him, and magnifie him for ever.*

13. *O ye Frost and Cold, bless ye the Lord, praise him, and magnifie him for ever.*

14. *O ye Ice and Snow, bless ye the Lord, praise him, and magnifie him for ever.*

15. *O ye Nights and Days, bless ye the Lord, praise him, and magnifie him for ever.*

16. *O ye Light and Darkness, bless ye the Lord, praise him, and magnifie him for ever.*

17. *O ye Lightnings and Clouds, bless ye the Lord, praise him, and magnifie him for ever.*

18. *O let the Earth bless the Lord, praise him, and magnifie him for ever.*

19. *O ye Mountains and all Hills, bless ye the Lord, praise him, and magnifie him for ever.*

20. *O all ye Green things upon the Earth, bless ye the Lord, praise him, and magnifie him for ever.*

21. *O ye Wells, bless ye the Lord, praise him, and magnifie him for ever.*

22. *O ye Seas and Floods, bless ye the Lord, praise him, and magnifie him for ever.*

23. *O*

23. *O ye Whales, and all that move in the Waters, bless ye the Lord, praise him, and magnifie him for ever.*

24. *O all ye Fowls of the Air, bless ye the Lord, praise him, and magnifie him for ever.*

25. *O all ye Beasts and Cattel, bless ye the Lord, praise him, and magnifie him for ever.*

26. *O ye Children of Men, bless ye the Lord, praise him, and magnifie him for ever* *.

* After all the works of the Lord, Man is excited to praise him, who made all things for the use of Man, and Man for his praise in the use and consideration of them :

27. *O let Israel bless the Lord, praise him, and magnifie him for ever* †.

† But the Church and People of God are most specially bound to praise God in his works, as to whom alone they are sanctified in their use, both natural and divine.

28. *O ye Priests of the Lord, bless ye the Lord, praise him, and magnifie him for ever.*

29. *O ye Servants of the Lord, bless ye the Lord, praise him, and magnifie him for ever* ||.

|| It is the constant and common work both of the Priests and People of God, in his Church militant,

30. *O ye Spirits and Souls of the Righteous, bless ye the Lord, praise him, and magnifie him for ever* *.

* and of his Saints in his Church triumphant, to praise the Lord. *Psal.* 84. 4.

31. *O ye Holy and Humble Men of heart, bless ye the Lord, praise him, and magnifie him for ever* †.

† The humble are encouraged to praise the Lord, because *he hath respect to the lowly: but as for the proud, he beholdeth them afar off.* Psal. 138. 6.

32. *O Ananias, Azarias, and Misael, bless ye the Lord, praise him, and magnifie him for ever* ||.

|| They who have received any signal Deliverances, are engaged to be the more frequent and fervent in praising the Lord, for their Redemption both general and particular.

Glory be to the Father ———

As it was in the beginning ———

The

The Prayer.

O God, who didſt miraculouſly aſſwage the fury of the fiery Furnace, that it touched not to harm thy Three Servants when caſt thereinto; vouchſafe to allay all exorbitant heats of Concupiſcence in my heart: Let not any vicious fires inflame my affections; but quench them all, through Faith in the Blood of my dear Redeemer, and by the ſweet influences of thy Holy Spirit, the Breath of Heaven: and ſo ſhall my Soul bleſs thee, and praiſe thee, and magnifie thy Holy Name for ever. *Amen.*

Bleſſed be the Holy and Undivided Trinity, now and for evermore. Amen.

MEDITATIONS

Upon the Dwelling of God in the hearts of his People.

THere be many well-meaning Perſons, who deceive themſelves with a vain and groundleſs confidence, that they are the Temples of the Holy Ghoſt; and that *Chriſt* dwelleth in them after a more ſpecial manner than in others, who perhaps are better than themſelves. And this comes to paſs, in that ſuch Perſons, through uſe and cuſtom, have got the habit of ſpeaking Religiouſly, and that long, and much; whether by way of Preaching or Praying, wherewithal they are very much affected, both in themſelves, and in all thoſe who have the ſame faculty of volubility and boldneſs of ſpeech in godly diſcourſes, and other acts and offices of Piety.

That

That all ſuch Perſons, and all who deſire to be bleſſed with the dwelling of God in their hearts, in deed, and in truth, without any deceit, or falſe imagination of ſuch a grand celeſtial bleſſing, they muſt impartially examine, and ſeriouſly weigh two things; which I conceive very uſeful to be added as a Corollary to the former Treatiſe of *Self-Examination*.

1. 'Tis to be examined and conſidered, how the Heart of every true Chriſtian is to be prepared and diſpoſed for the peculiar reception and entertainment of the Divine Preſence.

2. What are the infallible workings, iſſues and effects of God's ſpecial preſence in the Heart, by which only it is diſcernible.

As to the firſt, 'Tis a maxim in Nature, That every thing is either more or leſs received, according to the diſpoſition and qualification of the Receiver.

Thoſe qualifications of humane Souls, which fit them for the habitation of the Divine Majeſty, muſt be ſuch as are Divine alſo.

And theſe are, 1. *Faith*: the which as 'tis the firſt ground and foundation of all holy and true Religion, ſo 'tis the firſt qualification of the Heart for the ſpecial preſence of Chriſt, *who dwelleth in our hearts by Faith.* Eph. 3. 17.

2. *Humility*, and a devout compunction of Heart: *Thus ſaith the Lord, I will dwell with him that is of an humble and contrite ſpirit.* Iſa. 57. 15.

3. *Innocence*, and purity of Spirit: *Bleſſed are the pure in ſpirit, for they ſhall ſee God.* And if none (ſaith *Aug.*) but the pure in ſpirit ſhall ſee God, then ſurely none but ſuch ſhall enjoy his preſence: *For into a malicious ſoul wiſdom ſhall no enter, nor dwell in the body that is ſubject unto ſin.* Mat. 5. 8. Wiſd. 1. 4.

4. *Cha-*

4. *Charity*, or Divine Love, which is the
Gal. 5. 6. life of a true Faith: *For Faith worketh by love*, *viz.* by love to God above all, and by love to
1 Joh. 4. 16. thy Neighbour as thy self: *God is love; and he who dwelleth in love, dwelleth in God, and God in him.*

5. *Obedience* to the Commands of Christ, which is inseparable from the true love of God:
Joh. 14. 23. *If any man love me, he will keep my sayings; and my Father will love him, and we will come unto him, and make our abode with him.*

This Promise being in the plural number expressed, implies the Soul thus divinely qualified, to be the Dwelling-place of all the Three Persons of the Blessed Trinity: The First Person as a *Father*, the Second as a *Brother*, the Third as a *Spouse* to the sanctified Soul: wherein God the Father dwells by *adoption and grace*; God the Son, by *redemption and peace*; God the Holy Ghost, by *illumination and holiness*: and all Three inhabit such blessed Souls as their
Psal. 26. 8. Temple, *which is the habitation of God's holiness, and the place where his honour dwelleth.*

The Soul thus honoured and beautified with the celestial Presence of the Tri-une God, transcends both in dignity and beauty the very utmost glory of the Heavens themselves: Not the brightness of the Sun, nor the lustre of the Moon, nor the sparkling splendour of the Stars, nor any thing within or under the cope of Heaven, can equal such a Soul in excellency
Matth. 16. 26. and honour. Therefore said our Lord, *What shall it profit a man to gain the whole world, and lose his own Soul?* implying the Soul that is sanctified by the Divine Presence, to exceed in value the whole World besides.

MEDI-

MEDITATION I.

THat I may be qualified, and my Soul fitted and disposed for the entertainment of her Lord, it highly concerns me to consider what course I must take, and to whom I must have recourse for assistance, and for a blessing upon my desires and endeavours herein.

Call now, if there be any that will answer thee, and to which of the Saints wilt thou turn? Job 5. 1.

O thou that hearest prayer, unto thee shall all flesh come. Psal. 65. 2.

'Tis from thee, O Lord, and by thee alone, that my Soul must be fitted and disposed for thee.

Those Graces that render the Souls of Men capable of thy joyful Presence, do not naturally spring and grow therein. Thy Sacred Image at first enstamped in my Soul, is so defaced and deflowred by Original Corruption, as renders her incapable of any good and perfect gift, but *what descends from above, from the Father of lights.* Jam. 1. 17.

Thou, O Lord, hast in some measure enriched my Soul with the precious jewels of Faith, Hope, and Charity; and I am hereby encouraged further, to beg the encrease and more enlivening of my Faith, the strenthening and more confirming of my Hope, and that my Charity may be inflamed with greater and more and more celestial ardours, to the extinguishing of all the false fires of terrene affections: and even thus qualified, I most humbly acknowledge my self unworthy thou shouldest come under my roof; but alas! I should then be most miserable whilst destitute of thy presence with me.

And

And therefore in all humility, with all reverence and godly fear, with an entire submission and devotion of my self to thy good pleasure, I do now open the door of my heart, that it may please thee to enter and take possession, and abide with thy servant for ever, so may I
Psal.27. 1, triumphing say, *The Lord is my light, and my salvation, whom then shall I fear? the Lord is the strength of my life, of whom shall I be afraid?*
— 2. *When the wicked, even my enemies and foes came upon me to eat my flesh, they stumbled and fell.*

'Tis not all the temptations and assaults of any sort of Enemies, ghostly or bodily, can in the least prevail to my harm, whilst I enjoy *the Lord for my strong rock and defence, my Saviour, my God and my might, in whom I will trust, the horn also of my salvation, and my refuge.*
Psal.18. 1. *There shall no evil happen unto thee, neither shall any plague come nigh thy dwelling, whilst I dwell*
Psal.90. 1. *under the defence of the most High, and abide under the shadow of the Almighty.*

Or how can I fear the want of any thing that concerns my being or well-being, my life, my health, my happiness, whilst he vouchsafes his presence with me, who is the Life and Light of the World, and the Fountain of Salvation; with
Psal.36. 9. *whom is the well of life, and in whose light we shall see light.*
Psal.23. 1, *The Lord is my shepherd, therefore can I lack nothing: he shall feed me in a green pasture,*
— 2, *and lead me forth beside the waters of comfort.*
— 3, *Yea, though I walk through the valley of the shadow*
— 4. *of death, I will fear none evil; for thou art with me.*

And now may I not in all humility demand of my Blessed Lord, Where was thy Dwelling-place, before it pleased thee to condescend so low as to take up thy aboad in my heart?

'Twas

'Twas *high and holy, the habitation of Eternity*, dwelling in thy self, and in the fulness of thine own perfections most perfectly happy. Isa. 57.15.

'Twas I, poor miserable creature, that could not live without thee, nor enjoy the least glimmering of true consolation, but in the light of thy presence with me.

Whom have I in Heaven but thee? and there is none upon Earth that I desire in comparison of thee. Psal. 73. 24.

All that I enjoy besides my God, is contemptible and vile, and fills not my desires, satiates not the thirsting of my heart, allays not the famine of my Soul, which being stampt after the Image of her Creator, is not, cannot be satisfied with the greatest fulness of created Beings.

My heart and my flesh fainteth. My flesh will soon corrupt and cease to be the burthen of my Soul, and my heart will be swallowed up of horror and despair, *but that God is the strength of my heart, and my portion for ever.* Psal. 73. 25.

MEDITATION II.

HOW and after what manner God vouchsafes especially to dwell in the hearts of his People, to the abounding of their consolation, and endless happiness, can be no otherwise known, but by the influence and operations of his Presence; as Fire by its heat, the Sun by its light, the Tree by its fruit, and the Cause by its effects.

The great and general End of this Divine Presence, is to regenerate and assimilate the spirit of man to the holy Spirit of God; to render the carnal mind, spiritual; the earthly, to become a heavenly-minded Soul; to mould that nature, which is in it self merely humane, into a Di-

a Divine and Celestial temper, or, in the words
2 Pet. 1. 4. of the Apostle, to be *made partakers of the Divine nature.* As for instance;

1 Joh. 5. 7. 1. *God is light, and in him is no darkness at all:* and such are all the blessed Souls in whom he
1 Thes. 5. 7. resides, they *are children of the light and of the day, not of the night and of darkness.*

Their Understandings are enlightned to know God, both in the perfections of his Nature, and in the ways of his Service: The several parts of whose Divine Service, are no other but the several ways of Man's Salvation; and this Salvation is attained in the imitation and represen-
Mat. 5. *ult.* tation of the Divine Perfections: *Be ye therefore perfect, as your Father which is in heaven is perfect.*

This light of the Faith of God's Elect, is not hid under a bushel, but shines before Men, in all the good works of soberness, righteousness,
Mat. 5. 16. and godliness, to the glory of God, the Father of lights.

2. *God is a consuming fire*; and accordingly the Souls possessed by him, are purged as with fire, from the sordid dross and dregs of all brutish affections, and irrational appetites, and from whatsoever is offensive to the eyes of God's Majesty.

Their Desires are purified as by fire, from all sloth and negligence, and quickned in the ways of righteousness and life.

Their hearts are inflamed with the sacred fires of Divine love, of a holy discreet zeal, and fervent devotion in their Prayers unto God, and Praises of him.

And as fire imprints its own nature upon every thing it seizeth upon; so doth the Lord conform the Soul he possesseth, into his own likeness, and divine perfections.

3. *God*

3. *God is the fountain of living waters*; and where he especially dwells, he allays the heat of carnal concupiscence, subdues the inordinate love of riches, quencheth the fires of strife and contention, of blind zeal and faction, of malice and hatred, envy, and every exorbitant lust, as being himself the full satisfaction of all the vast desires of the Immortal Soul. Jer. 2. 13.

4. *God is all purity and holiness, goodness and mercy, justice and truth*, and, in a word, the summary of all perfection and felicity; and therefore all those happy Souls wherein he dwells, are pure as he is pure, merciful as he is merciful, righteous and just, good, gracious and long-suffering; *forgiving one another, even as God for Christ's sake hath forgiven us.* Eph. 4. 32.

'Tis thus the decayed Image of God in the Souls of Men is renewed; 'tis thus the Sons of Men are regenerate and born again, and become the Sons of God, *being followers of God as dear children*, by imitating the perfections, and representing the excellencies of the God-head, in the innocence and purity, piety and charity both of the heart and of the life, fulfilling that all-perfect rule of Christian perfection, *Ye shall be holy, for I the Lord your God am holy.* 1 Pet. 1. 16.

MEDITATION III.

Holy Breathings of the devout Soul after God.

AS *the Hart*, hunted and wearied, *panteth after the water-brooks*, for refuge and refreshment; *so my soul*, in her weary pilgrimage here upon earth, *longeth after thee, O God*: in whom the weary find rest, and the persecuted succour and support. Psal. 40. 1.

—2. *My soul is a-thirst for God, even for the living God*, the fountain of living waters, even of all the most full satisfactions and consolations of life and immortality.

When shall I come to appear before the presence of God?

O my God, when will that happy hour come, when I shall be satisfied with thy presence, when I shall love thee with the most seraphick fervour, worship thee with the greatest devotion and reverence my Soul can exhibit, wherein I shall fear and adore thee, serve and praise thee with all my might, which is my most earnest desire, and bounden duty?

When will that happy hour come, wherein I shall so truly die unto the world, and die unto my self, that I may solely and wholly live unto God? that my God may be my all, and in all, even all my hope and desire, all my joy and delight, my glory and my worship, my light and my life, my strength and my health, my defence and my shield, my leader and my guide; so as that I neither eat or drink, sleep or wake, move or act any thing, having not my eyes fix'd first upon Heaven for direction and a blessing therein?

Until this happy hour come, I must not hope to enjoy any true, solid contentment, which is not attainable but in the presence of God.

And whilst I rove and ramble in my imaginations and desires after any the exterior consolations of the creature, I meet with nothing but disappointments of my hope, with perpetual disquietude and perturbation, which they shall never want, who think they can be happy without thee my God.

II. *As*

II.

As for me, I will behold thy presence in righteousness. I cannot otherwise hope, but in righteousness, to enjoy the presence of my God; *for he is of purer eyes than to behold iniquity.* Psal. 17. 16.

Awaken, Blessed Lord, awaken my Soul from off the soft bed of carnal security, and of all slothfulness and negligence; that I may be both entirely and zealously devoted to thy service, in all the powers and parts, faculties and appetites, affections and actions both of my Soul and Body, resolving rather to die a thousand deaths, than wilfully to transgress any of thy most holy Laws; and to die in earnest, if occasion be offered, for the honour of thy Name, which is *great, wonderful, and holy.*

O may I thus, may I resolvedly thus, stedfastly thus, *behold thy presence in righteousness; and when I awake up after thy likeness, I shall be satisfied with it.*

III.

O God, thou art my God, and my all, even all that I am, and all that I have, and all that I hope to be or to enjoy: *Early will I seek thee*; in the morning of the day, in the morning of my life, in the morning light of Divine Grace, whereby I am excited both early and late to seek thee. Psal. 63. 1.

My soul thirsteth for thee, my flesh also longeth after thee: That my flesh being subject to the Spirit, both Soul and body may rejoice in thee; not in the world, for that's *a barren and dry land, where no water is*; affording no waters of consolation, but such as clog and cloy, but allay not the thirst of the Soul. Therefore, —2,

Thus have I waited for thee in holiness: And O that I could wait for thee, and wait upon thee, with such separate affections from all sensuality —3,

ſuality and earthineſs, that I might *behold thy power*, which is chiefly manifeſted in ſhewing mercy and pity; and *thy glory*, even the glory of thy grace here, which leads to eternal glory hereafter.

— 4. *For thy loving-kindneſs is better than life it ſelf:* 'Tis all the joy and comfort of my life, without which, my life of nature is but a living death, and my life of grace without any quickning vigour. In the mean time, *my lips ſhall praiſe thee*; and this is an effect of thy loving-kindneſs, moving my heart to dictate to my lips to praiſe thy Name.

Pſal. 89. 15, *Bleſſed is the people, O Lord, that can rejoice in thee; they ſhall walk in the light of thy countenance.*

— 16, *Their delight ſhall be daily in thy name: and in thy righteouſneſs ſhall they make their boaſt.*

— 17, *For thou art the glory of their ſtrength: and in thy loving-kindneſs ſhall they lift up their horn.*

— 18. *For the Lord is our defence: the holy One of Iſrael is our King.*

O ſave thy people, and give thy bleſſing unto thine inheritance: feed them, and ſet them up for ever.

Our Father, which art in Heaven, *&c.*

MEDITATIONS

Upon Unity in the Publick Worſhip of God.

1. SUch as be truly Members of *Chriſt*'s Myſtical Body, *the Holy Catholick Church*, do conceive that they ought to be unanimous in the Service of God, as the only way upon earth to partake of the benefits of the *Communion of Saints*.

2. That

2. That we should all join in Prayers unto God, after one way, and one manner, is not only commanded by our Lord, *Mat.* 6. 9. but also in the use of the same words, *Luke* 11. 2. whereunto also we are admonished, *Rom.* 15. 6. that *ye may with one mind and with one mouth glorifie God the Father of our Lord Jesus Christ.*

3. 'Tis observable by sad experience, that variety of Prayers in Publick, by Ministers of the same Church, hath bred and so doth still foment variety in Opinions: and various Opinions in Religion have bred such a contrariety of Affections, as hath dissolved all the bonds of Christian Charity.

4. Under the sad pressure of this Schism we have a long time groan'd, and been brought even to the last gasp of expiration: nor can we hope to have the still bleeding wounds of our Divisions healed (whatever other remedies may be prescribed) till waving that fondness which most Men have for private Prayers in a Publick Congregation, we do all join with Reverence and Devotion in those Holy Prayers, and Divinely Inspired Praises of God, which are prescribed, and have been practised in the Church of Christ, in all the Ages thereof.

5. We cannot reasonably imagine that our various and multitudinous private Prayers in Publick, do conduce to the more pleasing of God, who requires no such service from us, and cannot be pleased with such Prayers as are breaches of our solemn promises, when ordained Ministers of the Church: no, alas! such Prayers are not to please God, but to please Men, to tickle the itching ears of men of corrupt minds: and 'tis the scratching of these Ears that hath brought such a scab upon

the Church, as hath fester'd, and eaten into her bowels, and endanger'd the very Life and Being thereof.

6. We all profess to worship one God in Trinity, and this Trinity in Unity; but this we do not, nay, this we cannot do, without Unity and Unanimity and Uniformity in our Divine Worship: but this Unity is destroyed, by dividing from that Sound and Orthodox Worship which the Church of Christ exhibits to her Lord; whilst each Man advances his own private conceptions in Prayer, *above*, if not in *opposition to* the Publick commanded Forms.

7. God, whose very *Being* is Unity, is the Author and great Lover of Unity, especially in the Worship of his Divine Majesty: And the Devil is the Author and great Promoter of all Division: 'tis his very *Being*, as he is a Devil; for he became so, by *dividing* from the Church of God, *viz.* from the Church which is now Triumphant in Heaven: and therefore his Instruments they are, who either in Doctrine or Worship *divide* from the true Church of Christ here Militant upon Earth.

The CXXXIII[d] Psalm *paraphrased.*

Verse 1. B*Ehold how good and joyful a thing it is,*] both profitable and pleasant, [*for brethren,*] Sons of one God the Father, and of one Church the Mother, [*to dwell together in Unity.*] in the House of God to join as Members of the same Mystical Body, in the Profession of the same Doctrine, and Practice of the same Worship.

2. *'Tis like the ointment,*] which being composed of many rich Perfumes, sent forth a most sweet

ſweet odour: fitly repreſenting that ſweetneſs of joy and complacence which flows from the Union of many Hearts and Voices in the Service of God: [*upon the head, which went down to the beard, even Aaron's beard:*] *Aaron* was a Type of *Chriſt*; and the *ointment upon his head*, typified the ſpiritual Unction of *Chriſt*, our Head, *Pſal.* 45. 7. *Heb.* 1. 9. which Unction of the Spirit from him deſcended upon his Apoſtles, myſtically ſignified by the *high-prieſt's beard*, as being neareſt to the head: and from thence [*went down to the skirts of his cloathing.*] even to all the other parts and members of his myſtical body: *For of his fulneſs we have all received grace for grace*, Joh. 1. 16.

3. *As the dew of Hermon, which fell on the hill of Sion:*] As both theſe Hills become fruitful by the Dew of Heaven deſcending on them; ſo the Sons of *Sion*, or People of God, become fruitful in the gifts and graces of God's holy Spirit, through their Unity and Unanimity in the devout ſervice of God: for whilſt they glorifie God, and with one mouth, after one way, and one manner, they mightily prevail with the One only God to dwell amongſt them, according to his Promiſe, 2 *Cor.* 6. 16. And ſo it follows; [*for there the Lord promiſed his bleſſing,*] in all Aſſemblies thus united in the ſervice of his Majeſty, *Mat.* 18. 19,20. which is undoubtedly the way to [*life for evermore.*] which is the height and perfection of all the Bleſſings of God in the Choir of Heaven, to ſing with concordant hearts and voices.

Glory be to the Father ——
As it was in the beginning ——

The Prayer.

O God, who art the Author of Peace, and Lover of Concord, who makeſt men to be of one mind in a houſe, and art beſt pleaſed with the unanimous agreement of thy People in thy Houſe of Prayer; that it may pleaſe thee to rebuke that foul ſpirit of diſcord and diviſion intermix'd amongſt us, which dictates the building of *Babel*, by the confuſion of Languages in our Addreſſes to the Throne of Grace: And vouchſafe to ſend the Holy Ghoſt, the Spirit of Love and Unity, to unite our hearts and tongues in the Publick Service of thy Sacred Majeſty: Make us all as brethren to dwell together in Unity, to join in our Prayers in one way, and after one manner, to glorifie thee with one heart, and with one mouth, that the celeſtial Dew of thy Bleſſing may deſcend upon ſo plentifully, to bring forth the fruits of the ſpirit, that we may reap in time of harveſt life for evermore, through *Jeſus Chriſt*.

THE

THE THIRD PART OF THE PRACTICAL Christian:

Consisting of

Meditations, and Psalms illustrated with Notes, or paraphrased, relating to the Hours of Prayer, the ordinary Actions of Day and Night, and several Dispositions of Men, and other useful Subjects of Religious consideration.

The Fifth Edition Enlarged.

PSALM cxix. 164.

Seven times a day do I praise thee, because of thy righteous judgments.

LONDON,

Printed for LUKE MEREDITH, 1698.

UMI

THE PREFACE OF

Continuing in Prayer and frequent Meditation, and the Design of this Third Part.

1. *THAT* holy Catholick Church, *which is one of the* XII *Articles of the holy Christian Faith, is partly Triumphant in Heaven, and partly Militant on Earth: both make but one Spouse of Christ; and therefore the true Members of both are alike minded and alike employed, though not with an equal intenseness of Devotion, in reference to the Worship of the common Lord of both.*

2. *They who are true Members of Christ's Church below, are conform to the glorious Saints in Heaven above* *: They do the Will of God on Earth, as 'tis done in Heaven ||, *and that's undoubtedly the way to Heaven: we cannot possibly lose our way thither, whilst we follow their steps who are thither gone before us.*

* Exod. 25. 40. Act. 7. 44. Heb. 6. 11. || Mat. 6. 11.

3. *Those Triumphant Saints in Heaven, rest not, day nor night, saying,* Holy, holy, holy Lord God Almighty *. *Whereunto conforms the Man after God's own heart, saying,* O Lord God of my salvation, I have cried day and night before thee *. *Our Lord commends it as a Duty incumbent,* That men ought always to pray ||: *And by his Apostle commands it positively,* Pray without

* Isa. 6. 3. Rev. 4. 8. * Ps. 88. 1. || Luk. 18. 1.

*1 Thes. 5. 13. ‖Eph. 5. 20. *Eph. 6. 18. without ceasing *: Giving thanks always ‖: Praying alway, with all prayer and supplication *.

1. *But these Examples and Commands are not so to be understood, as if* we should do nothing else but pray; *which was an old Heresie of the* Messalians *and* Euchites, *long since condemned by the Church of Christ, as being a thing impossible to* pray without ceasing, *in the bare literal sense; because this corruptible Body presseth down the Soul, and corporeal Necessities do call for supply. Nor yet,*

S. Aug. l. de Her. Theod. Eccl. Hist. l. 4. c. 10.

2. *That we should* make long Prayers; *which is the new Errour and great Mistake of these Times: The which, though generally the most used, and best liked, as being set off with the paint of seeming zeal, and pretence of the Spirit; yet the unlawfulness of such long Prayers will appear, if we will without prejudice and partiality consider, that*

1. *They are forbidden by our Lord, saying,* When you pray, use non vain repetitions, *Mat. 6. 7. in which words, our Lord means not,* the same Prayers repeated, *(as is falsly objected against the Prayers of the Church;) for thus our Lord prayed himself,* Mat. 26. 39. 44. *where his Prayer was short, and three times repeated.*

And therefore undoubtedly, by vain repetitions in Praying, *is understood multitude of words, and variety of expressions to the same purpose, or rather to no purpose; since our desires both may and ought to be expressed in few words and pertinent, according to the Pattern our Lord hath given us.*

And that 'tis the meaning of our Lord, when he saith, after this manner Pray ye, *that our Prayers should be generally formed to the length of his Prayer prescribed, will appear,*

1. *From the Context, if seriously weighed, and rightly understood; wherein is manifest, that the manner*

manner of Praying by such a short Form is commanded in opposition to the heathenish use of much speaking in Prayer.

2. *From the parallel Text in the Margin,* * Be not rash with thy mouth, and let not thy heart be hasty to utter any thing before God: for God is in Heaven, and thou upon earth; therefore let thy words be few. * Eccles. 5. 2.

3. *From the Prayers of Christ's Church, which are in all Liturgies of the Christian World, for the most part of the same length: And surely the general Practice of the Church, is the best Interpreter of holy Scripture.*

4. *Such are generally also all the Prayers of the holy Spirit of God, which stand upon Record in holy Writ,* [viz. *the Book of* Psalms, *with many more,*] *we meet with none that are of such a continued length, as are in use amongst us; but they are all divided, by distinct Verses, into so many several shorter Prayers.*

Long Prayers are forbidden by our Lord, because such is the custom of the Heathens; As (the Heathen do,) *who mind more the Oratory and Language, Tone and Pronunciation, than the Humility and Devotion of the Soul in Prayer: and 'tis much misbecoming Christians to worship the True God, as the Heathen do their false and feigned Deities. And,* 2. Mat. 6. 7.

3. *Because they imply a false Notion of the Majesty of Heaven, and a misbelief of his Divine Perfections; as if he were asleep and must be awakened, or did not understand our wants and desires, or being otherwise employed, he could not attend our petitions, except in multitude of words express'd, and loud bauling for audience: So prayed the Priests of* Baal, 1 *King.* 18. 27. *and so saith our Lord of all Heathen people,* That they think they shall 3.

be

be heard for their much ſpeaking; *which is directly contrary to the true Faith of a Chriſtian, who believeth and acknowledgeth the Omniſcience and Omnipreſence of God; as it followeth in the 8th. Verſe,* Your heavenly Father knoweth what things you ſtand in need of before you ask: *which divine Truth is implicitly denied by loud and long Prayers.*

4. *Long Prayers are not only forbidden by our Lord, as the cuſtom of the* Heathen, *but alſo frequently reproved by him as the practice of* Hypocrites, who love to ſtand praying in the Synagogues, and in the corners of the Streets, that they may be ſeen of men, *that they may be taken notice of for godly men, deſiring rather to ſeem, than really to be religious; loving the praiſe of men more than the praiſe of God.*

Mat. 6. 5. & 23. 14. Mark 12. 40. Luke 20. 47. Joh. 12. 43.

To pray continually *then, is neither to be underſtood of doing nothing elſe but pray, nor yet of uſing long Prayers; the one being prohibited by our Lord, and the other condemned by his Church: But in this and the like expreſſions is commanded,*

1. The intenſe Devotion of the Soul in Prayer: *So our Lord expounds his own Command,* that men ought always to pray, *viz.* that they faint not *, *to wit, for want of that holy fervour and devout Zeal, which is the* Life *and Soul of an effectual Prayer: and this ſame, celeſtial fire of holy zeal in Prayer, ſpends not it ſelf in multitude of words, and much babling of the lips, but is expreſſed* in ſighs and groans which cannot be uttered *, *which are truly the breathings of the holy Spirit of God in Prayer, who dwells not upon the Tongue, but in the Heart.*

* Luke 18. 1.

* Rom. 8. 8, 26.

2. *To* pray continually, *enjoins the conſtant and continued returns of this holy Duty; that we loſe*

no

*no time, neglect no opportunity either of the Publick Prayers of the Church, or of Private Prayer and Closet Devotions, upon the set, solemn and accustomed times thereof: remembring that the time only which is employed in the sacred acts of Piety towards God, and Charity towards Man, is redeemed * out of the all-devouring jaws of death, and dark oblivion, to be the Seminary of a blessed Eternity, * when time shall be no more. 'Tis to this end our Lord commands us to* watch and pray: *By our constant Prayers at evening, at midnight, at the cock-crowing, and in the morning to watch for the coming of our Lord, to put an end to Time, and to all that is by time limited and circumscribed.*

*Eph. 5. 6.

*Gal. 6. 8.

Mark 12. 35.

3. *That* we ought always to pray, *i. e. (say the Fathers upon the Text) at those appointed Hours observed by the Church of God both under the Law, called therefore* the hours of the Temple; *and under the Gospel, called* the Canonical hours: *So generally observ'd formerly of all devout Christians, that St.* Jerom, *with his* Quis nescit? *takes it for granted, that no godly Christian is either ignorant or negligent in the observation of such hours, as being probably observed by holy* David, *or from his example derived, saying of his own daily practice,* Seven times a day do I praise thee, because of thy righteous judgments.

3.

Epist. ad Eustor.

Psal. 119. 164.

To continue in Prayer, *is to have our hearts so inflamed with the love of God, as to be in a continual disposition to Pray; and this not only at all set and accustomed times, but at all times, and upon all occasions, and objects presented, to raise up our Souls upon the spiritual wings of holy Meditations, celestial Affections, devout Colloquies, and ejaculatory Converses with Heaven.*

4.

Thus

Thus Enoch walked with God, and was translated *. *Thus King* David *professeth*, I have set God always before me ‖: *And*, I will give thanks unto the Lord; his praise shall ever be in my mouth *: *no time omitted*; *Evening, and Morning, and Noon-day* ‖: early and late *: *no place pretermitted*; *in the* Wilderness, *in* the land of Jordan, *and the unbeaten paths of* Hermon ‖.

* Gen. 5. 24.
Heb. 11. 5.
‖ Ps. 16. 9.
* Ps. 34. 1.
‖ Ps. 55. 17, 18.
* Ps. 63. 1, 7.
‖ Ps. 42. 8.

'Tis the great and constant employment of a true Christian life, to depend upon God; to fix all our hopes, and all our joy and consolation, all that we can reasonably desire to enjoy, conducing to our happiness both in this and in the other World, in God alone, who is the Beginning, the Mean, and the End of our Being.

In the first and purest times of Christianity, when the blood of Christ was yet warm, and more inflamed the Souls of true Believers, than in these later and colder times; then were the hearts of the Religious continually in Heaven, by holy and divine Aspirations, even when their hands were employed in any and every of their works upon Earth; So the divine Ephrem; Sive opereris, sive sedeas, sive comedas —— "*In all thy works, even in* "*eating, and drinking, and travelling, sitting,* "*going, standing, lying,* —— *pray without ceasing:* "*Take hint from every thing thou seest, hearest,* "*tastest,* —— *to lift up thy heart unto God, and* "*refer all to his glory.*

'Tis recorded of St. Bartholomew *the Apostle, that he prayed an hundred times in a day, and an hundred times in the night also.*

Ephrem, Tom. 1. Hom. de Orando Deum. *So the great St.* Basil, Hom. in S. Jud. *So St.* Chrysostom, Hom. 23. in Matth.

St. Jerom

St. Jerom *professeth of himself*, * That often on the tops of Mountains, and in hollow Valleys and craggy Rocks, with eyes lifted up to Heaven, and flowing with tears, he poured forth his Soul in holy Prayers and Meditations. *So meditated* St. Austin *also*, || Te Domine meditor per dies sine cessatione; Te sentiam per soporem in nocte; Te alloquar —— "*O that* "*I could meditate upon thee, O Lord, through* "*the whole day; and not cease to be affected* "*with thee in the night; my Spirit speaking unto* "*thee, and my Mind conversing with thee always,* "*and alone: Blessed are they who think of nothing,* "*speak of nothing but the Lord; who love no-* "*thing above thee, desire nothing besides thee:* "*Blessed are they whose hope alone is the Lord,* "*and all whose work is Prayer.*" *And several of the devout Fathers computed all that time lost, wherein* God *was not in their minds and memories: And there is great reason for it, as the same* St. Austin *meditates*; "* *For as there is no mo-* "*ment of time, wherein we enjoy not the sweet* "*influences of the Divine Goodness, and stand in* "*need also of God's protecting Presence with us;* "*so there should be no time wherein we have not* "God *in our thoughts.*" || Wait on thy God continually! * Seek the Lord, and his strength; seek his face evermore. *Thus* St. Paul, *and all truly devout Christians with him*, || have their conversation in Heaven, *whilst they are upon Earth; and that's the way surely to have our consummation in Heaven, when we shall be taken from the Earth.*

This Third Part *of the* Practical Christian, *consists of Ejaculatory Prayers and Meditations, with several Psalms paraphrased and illustrated, relating to the Hours of Prayer, and to other sub-*

*S. Jerom Ep. ad Eustor.

|| August. Medit.

* August. Marc.

|| Hos. 12. 16.

*Ps. 105. 4.

|| Phil. 3. 20.

jects, both useful and necessary to be considered by every such devout Person as seriously minds the eternal Salvation of his Soul. 'Tis not hereby intended magisterially to impose upon any Persons, either at what Hours they shall Pray precisely in their Closets, or that they should thus or thus punctually Meditate and Pray at all such times, and upon every such subject prefixed; but,

1. *To put all good Christians in mind of those Hours of Prayer, which the Church and People of God, and many thousands in all the Parts of Christendom, do still observe as such: and therefore they are the most fitting, seasonable times, wherein to make our religious Addresses to Heaven, if we desire to be true Members of the Holy Catholick Church, and to practise the Communion of Saints, and to reap the fruits of those fundamental Doctrines of the Christian Faith.*

2. *That the ensuing Meditations may be helps of Devotion to the more weak and imperfectly religious; who may have here seasonable hints to raise up their Souls, to converse with Heaven at all times, and upon all occasions: And the more perfect also may here meet with some Notions and Remembrances to excite them unto higher and more sublime Elevations.*

3. *So many Psalms are added to every Chapter of Meditations, to recall, if possible, the Devotion of the present times, to the ancient and sure way of Religious Exercise; which was, and is still by all sound and Orthodox Religious, in the devout use of the* Psalms of David: *'Twas thus that all the triumphing Saints in Heaven have prayed themselves thither, as far forth as their religious practices appear unto us upon record in Ecclesiastical Story: and 'tis a safe way to follow their steps, rather than the fanciful conceptions of our*

own

own heads; especially remembring that it is acknowledged by all Christians, that the Psalms of David *are the* Treasury of all Devotion: *'tis known that they are, and ever were, the constant Prayers of the Church and People of God, at all times, and upon all occasions. It cannot be denied, but that they are the immediate Dictates and Prayers of the holy and true Spirit of God; and therefore it must surely follow, that they are of higher dignity, greater efficacy and acceptation with God, than the most seemingly-zealous expressions in Prayer, which flow from the spirit of the most learned and ready-tongu'd man.*

It is to be lamented even to astonishment, as the madness and folly of many persons professing to be godly, that they do so highly extoll the Praying by the Spirit, *and pathetical taking expressions in Prayer; and yet altogether neglect the use of those* Psalms and Hymns, and spiritual Songs, *commanded* Eph. 5. 19. Col. 3. 16. *and are the infallible and undeniable Prayers of the Spirit of Truth and Holiness: But 'tis the fond imaginations of their own hearts, that such do mean by the* Spirit, *if they blaspheme not; and 'tis these indigested conceptions of their own brain, which blinds their Zeal, and darkens their Understanding, to slight both the Prayers of* David, *and of the Son of* David also, *even all the immediate Dictates of Heaven, when they come in competition with the conceived Notions of their own Fancy, which they call a* praying by the Spirit.

But that you may truly and indeed pray by the Spirit, and pray with the Understanding also; *and, which is all one,* that you may sing with the Spirit, and sing with the Understanding also, *(for the* Psalms, *whether said or sung, are the same Prayers, when they are rightly translated) is*

the great reason of many Psalms *paraphrased and illustrated with Notes and Prayers, in the ensuing leaves: and these* Psalms *also are not of my own choice affixed to any of the following Chapters of Meditation; but such as have been so settled and disposed, either by the Church of Christ, or some of the most eminent Governors and Fathers of the Church, or by my reading observed to relate to such heads of Godliness whereunto they are applied.*

THE

THE PRACTICAL CHRISTIAN.

PART III.

CHAP. I.

Of Meditations and Psalms for the Morning.

WHen *I awake up, I am present with thee*; who sleeping and waking am preserved by thee: And 'tis just, and my bounden duty, to return back my first breath in praise to him from whom I have received it. So the Angels of Heaven, those *Morning-Stars*, being first made, even in the Morning of the World's Creation, no sooner received their Being, but all with one accord sang with joyful acclamations, the Praises of their Creator: *When the Morning-stars sang together, and all the Sons of God shouted for joy.* Psal. 139. 18. Job 38. 7.

To excite my Devotions unto God, early and betimes in the morning, besides the Angelical Pattern, I have many both Precepts and Practices, as of holy *David*, *Psal.* 59. 16. & 92. 2. & 119. 147. & 130. 6. See also *Lam.* 2. 19.

Wisd. 16. 28. *Ecclus.* 39. 5. Above all Examples, I have the Practice of my Blessed Lord, *Mark* 1. 35. of his Apostles, *Act.* 5. 25. of the Primitive Christians, (as *Pliny* writes to *Trajan*) whose only fault was, that they arose before day to worship *Christ* with Prayers and Hymns. Say then,

As soon as you awake,

BLessed be the holy and undivided Trinity, now and for evermore; and thrice blessed be the great and glorious Majesty of Heaven, who hath preserved me the Night past, and sav'd me from the sleep of death: *'Tis of the Lord's mercy that we are not consumed, even because his compassions fail not: they are new every morning: Great is thy faithfulness.*

Lam. 3. 22, 23.

II.

O Holy *Jesus*, the *Morning-star*, the *Day-spring from on high*, who camest down *to visit us, to give light to them that sit in darkness, and in the shadow of death, and to guide our feet into the way of peace: Arise, thou Son of Righteousness*, upon my darkened Soul, *with healing in thy wings*; make me *a child of the light and of the day, not of the night nor of darkness*: Let the Light of thy Truth direct me, and the Light of thy Grace support me, in the way to Light and Life everlasting. *Amen.*

Luke 1. 78, 79. Mal. 4. 2. 1 Thes. 5. 5.

III.

Lighten mine eyes, O Lord, that I sleep not in death; either spiritual, in sin; or eternal, for sin: but from all sin and wickedness, from thy wrath, and from everlasting damnation, *good Lord, deliver me.*

Psal. 13. 3.

Shew

Shew thy servant the light of thy countenance; and save me, for thy mercies sake. & 31. 18.

O let me hear thy loving-kindness betimes in the morning, for in thee do I trust: Shew thou me the way that I should walk in; for unto thee, O Lord, do I lift up my soul. & 143. 8.

At your Up-rising.

Blessed and holy is he that hath part in the first resurrection, for on such the second death hath no power: but they shall be Priests of God, and of Christ, and shall reign with him a thousand years. Rev. 20. 6.

O Holy *Jesu*, who early in the morning didst raise up thy self from death to life for me; raise me up, I meekly beseech thee, from the death of sin, unto the life of righteousness.

Grant me, by the power of thy Death, and virtue of thy Resurrection, early and betimes, *even to day while it is called to day*, to arise out of the mire of sensuality, and out of the dust and rubbish of worldly vanities, unto newness and holiness of life; that when that long day of Eternity shall dawn, I may be raised up out of the grave of death, to live and reign with thee for ever. *Amen.*

I laid me down and slept, and rose again; for the Lord sustained me. Psal. 3. 5.

Blessed be the name of the Lord, from this time forth, and for evermore. & 113. 2,

The Lord's name is praised, from the rising of the sun, unto the going down of the same. —3.

A Morning Hymn.

Now that the Day-light doth arise,
Breaking through the azure Skies,
To Heaven I lift my heart and eyes,
Begging of God, with humble cries,

All hurtful things to turn away,
Whilst I duly spend the day,
And from his Laws go not astray,
But of true Vertue keep the way:
To turn away my wandring eyes
From the beholding vanities;
To guard my lips from speaking lyes:
To keep my heart both pure and clean
From all desires wicked or vain;
From this vain world my affections rein,
And my unruly passions rein:
To tame proud flesh, whilst I deny it
A full cup, and wanton diet,
Avoiding all excess and riot:
That when the day-light shall go out,
And darkness clouds the earth throughout,
Time bringing on the night about,
The Light of thy bright face may shine
Upon my Soul, and Beams divine
Display into this heart of mine.
Whilst leaving wicked worldly ways,
I in silence sing thy praise,
Chanting forth these holy Lays;

All glory to the Trinity,
Which I adore in Unity,
The Father, Son, and Holy Ghost,
One Lord, which is of mighties most;
As it hath e'er been heretofore,
Is now, and shall be evermore. Amen.

At your Apparelling.

Job 29.14. I *Put on righteousness, and it clothed me: my judgment was a robe and a diadem.*

And to the Spouse of Christ it was granted, that she should be arrayed in fine linnen, clean and white: for the fine linnen is the righteousness of the saints.

Blessed

Blessed *Jesus*, cloath my Soul with thy spotless Robes of Righteousness, and beautifie me with the celestial Ornaments of the graces of thy Spirit.

Let it be my constant desire and endeavour to appear more amiable in thy sight, than in the censorious eyes of men.

II.

And why take ye thought for raiment? Consider the Lilies of the field; they toil not, neither do they spin: Mat. 6. 28.

And yet I say unto you, that Solomon in all his glory was not arrayed like one of these. — 29.

How then, fond Soul, canst thou be proud of thy bodily Apparel, wherein the grass of the field excels thy utmost bravery?

To be proud of thy gay Cloathing, is to glory in thy shame: to cover which shame and nakedness, as the issue of sin and disobedience, the use of Garments was given by God.

The true Ornaments of a Christian, consist *in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price.*

Humeros meos sancti spiritus gratia tege Domine; renésque meos, vitiis omnibus expulsis, præcinge ad serviendum tibi viventi & regnanti in secula seculorum; Amen. *Liturg. Antiquit. Rom.*

At your Washing.

I.

BLessed be the Lord God my Heavenly Father, who hath washed me from my original pollution in the sacred waters of Baptism, and hath therein called me to the state of Salvation,

vation, through Jesus Christ: And I pray God to give me his Grace, that I may continue in the same unto my life's end.

1 Pet. 3. 21. *Ch. Catech.* This I promised by my Undertakers, when I was Baptized; but I have not been so careful as I ought, to make good my Promise.

Psal. 51. 2, *O wash me throughly from my wickedness* (as in the Laver of Baptism,) *and cleanse me from my sin*, whereby I have unhallowed those saving Waters.

— 7. *Thou shalt purge me with hyssop* (through the bitter sorrows and sufferings of my dearest Saviour,) *and I shall be clean: Thou shalt wash me* (in the fountain of thy inexhaustible mercy,) *and I shall be whiter than snow.*

II.

'Tis the clean hands and pure heart wherewith God is well-pleased; even the heart that is pure from all evil affections, and the hands

Mat. 5. 8. that be clean from all sinful actions: *Blessed are the pure in heart, for they shall see God:* see him in grace and mercy here, and in glory hereafter.

Ps. 51. 10. *Make me a clean heart, O God; and renew a right spirit within me:* a Spirit cleaving stedfastly unto thee, my God, and to my Covenant with thee in holy Baptism.

Water the dry barren ground of my heart with the dew of Heaven, the celestial influences of thy holy spirit; that I may bring forth the fruits of good works, to the glory of thy Name, through Jesus Christ. *Amen.*

Largire sensibus meis, omnipotens Deus, ut sicut hic exterius abluuntur inquiuamenta manuum: sic à te mundentur interius pollutiones mentis, & crescat in me augmentum sanctarum virtutum. Lit. Antiq. Rom.

Upon

Upon the Use of the Creed.

I Have many Enemies to encounter, and such as are not corruptible flesh and blood, but spiritual and invisible, quick and powerful, active and vigilant to ensnare me in all my thoughts and desires, words and actions: And therefore 'tis necessary (O my Soul) before thou go forth to enter upon any worldly affairs, that thou be well armed, as with fervent Prayers, and the *sword of the spirit*, so *with the shield of faith, to quench all the fiery darts of the Devil.* Eph. 6. 12, 13.

Symbolum specialiter debemus recitare, tanquam nostri signaculum cordis antelucanis horis quotidiè, quò etiam cùm horremus aliquid, assiduè recurrendum est: Quando enim sine militiæ sacramento miles in tentorio, aut bellator in prelio? Ambr. l. 3. de Virgin.

Confess then the holy Christian Faith with Understanding, and affectionate Devotion:

I. I *Believe in God the Father Almighty, Maker of Heaven and Earth:*

II. *And in Jesus Christ his only Son our Lord,*

III. *Who was conceived by the Holy Ghost, Born of the Virgin Mary,*

IV. *Suffered under Pontius Pilate, Was crucified, dead and buried.*

V. *He descended into hell; The third day he rose again from the dead.*

VI. *He ascended into heaven, and sitteth on the right hand of God the Father Almighty.*

VII. *From thence he shall come to judge the quick and the dead.*

VIII. *I*

VIII. *I believe in the Holy Ghost*;

IX. *The holy Catholick Church*; *The Communion of Saints*;

X. *The forgiveness of sins*;

XI. *The resurrection of the body*,

XII. *The life everlasting*. Amen.

I believe: Lord, help my unbelief; and grant me a right and a full understanding of all these Articles of the most holy Faith, and grace to square all the actions of my life according thereunto. Let this *Faith be my shield* from all errors in Judgment, and miscarriages in Conversation, and from the Devil and all his Instruments that would seduce me to either.

Before you go forth of your Chamber, or undertake any employment; first, in all holy humility and reverence, prostrate upon your knees, offer unto God your Morning-sacrifice,

1. Of Thanksgiving, for your preservation and refreshment the night past.

2. Confessing, with all godly sorrow, your sins and failings, even in the best of your performances; and more particularly in what the night past you offended, either by thought or desire, word or deed, in your dreams, sleeping or waking, and humbly beg pardon for the same.

3. Imploring God's gracious assistance, to direct you in all your intentions and undertakings, to strengthen you against all temptations, to enable you to fulfil and put in execution all your good purposes and holy resolutions.

Morning

Morning Prayers out of the Greek *Rituals.*

I.

O Lord God, Holy and Incomprehensible, who hast commanded light to shine out of darkness, and hast raised us up, refreshed with the sleep of the night, to praise thy goodness;

Receive our Thanksgiving and Prayers, which we now offer up unto thee, being thereunto moved by thy great mercy.

Vouchsafe to grant unto us what we ask, conducing to our eternal Salvation: Make us children of the light and of the day, and heirs of thine eternal blessings.

II.

Remember, in the multitude of thy mercies, all thy People, who now together with us do pour forth their Souls unto thee in their Prayers; all who travel by Land or by Water; all who stand in need of thy help and mercy; unto all extend thy grace and heavenly benediction: that being saved both in Body and Soul, they may with holy confidence, and constant perseverance, celebrate thy wonderful and ever-blessed Name, Father, Son, and Holy Ghost, for ever. *Amen.*

III.

O Lord, rebuke me not in thine anger, neither chasten me in thy heavy displeasure; but deal with me according to thy righteousness, who art the Physician and Protector of Souls.

Direct us into the haven of thy holy Will, enlighten the eyes of our minds unto the acknowledgment of the Truth; and grant, that we

we pass this day and the remainder of our days in peace, and without sin.

For thou art our God; the God of Mercy and Salvation: To thee we render all glory, Father, Son, and Holy Ghost, now and for ever; *Amen.* *Euchol.* p. 193.

Psalms *for the* Morning, *or First Hour of Prayer; with Notes, for illustration.*

The CXIX^th^ *Psalm.*

The First Part.

Verse 1. B*lessed are those that are undefiled in the way, and walk in the way of the Lord* *.

*This present life is call'd *the way*, because it is the thoroughfare to Life eternal: and the paths leading thereunto, are Innocence and Obedience.

2. *Blessed are they that keep his testimonies, and seek him with their whole heart* †.

†That we may keep God's Laws, which is the way to blessedness, we must with all fervour of spirit implore the assistance of Divine Grace.

3. *For they who do no wickedness, walk in his ways* ||.

|| To do wickedly, is to walk every one in the ways of his own heart, which are contrary to the ways of God.

4. *Thou hast charged that we shall diligently keep thy commandments* *.

* 'Tis not enough to decline the ways of wickedness, except we be also diligent in doing the good works God hath commanded.

5. O

5. *O that my ways were made so direct, that I might keep thy statues* *!

6. *So shall I not be confounded, while I have respect unto all thy commandments* †.

* So directed by thee.

† Disobedience to God's Commands, is the high-way to confusion.

7. *I will thank thee with an unfeigned heart, when I shall have learned the judgments of thy righteousness* ‖.

‖ Unfeigned thanks are to be given unto God, as the chief Author of all our knowledge and obedience.

8. *I will keep thy ceremonies: O forsake me not utterly* *.

* *Or*, That I may keep thy Laws in every circumstance thereof, O Lord, forsake me not: *or*, If for a while thou leave me, that I may be sensible of my frailties, yet forsake me not utterly.

Glory be to the Father ——

As it was in the beginning ——

The Prayer.

WIth my whole heart do I seek and sue unto thee, O Lord; that thy Truth may so direct me, and thy Grace support me in the way of thy Laws, and in the works of thy Commandments, that being holy and undefiled in the way of this life, I may be for ever blessed with thee in the life to come, through *Jesus Christ*.

The Second Part.

Verses,

1. *Wherewith shall a young man cleanse his way? even by ruling himself after thy word* *.

* The regenerate or new Man preserves himself clean and pure, by squaring all his intentions and actions by that infallible Rule of Righteousness which God has prescribed.

2. *With*

2. *With my whole heart have I sought thee: O let me not go wrong out of thy commandments* *.

* Either by misunderstanding thy Word, for want of divine illumination; or by disobeying the same, for want of divine grace.

3. *Thy word have I hid in my heart, that I should not sin against thee* †.

† That we sin not, is the great end why the Word of God is given us.

4. *Blessed art thou, O Lord: O teach me thy statutes* ||.

|| To bless God for gifts already received, is the readiest way more fully to understand his Will.

5. *With my lips have I been telling of all the judgments of thy mouth* *.

* Divine Knowledge must not be buried, as the talent in a napkin; but be outwardly express'd to the glory of God, and edification of others.

6. *I have had as great delight in thy testimonies, as in all manner of riches* †.

† The highest delight of Man, is the pleasure of his highest Faculties, the Understanding and the Will, which consists in the knowledge of the Truth, and obedience thereunto.

7. *I will talk of thy commandments: and have respect to thy ways* ||.

|| True Religion will manifest itself both in words and deeds.

8. *My delight shall be in thy statutes: and I will not forget thy word* *.

* Whilst I delight to obey my God, I cannot forget the *Rule* of that Obedience which he requires.

The Prayer.

GRant me, Blessed Lord, to delight in thee, and in obedience to thy Laws, more than in all earthly treasure; devoting both my youth and riper age hereunto: That so keeping thy Commandments, I may enter into life, through *Jesus Christ*. The

Mar. 19. 17.

The Third Part.

Verses,

1. *O do well unto thy servant, that I may live and keep thy word* *.

* The assistance of thy divine Grace, is the good thing I humbly beg; that as becomes thy Servant, I may live in a constant obedience to thy Word.

2. *Open thou mine eyes, that I may see the wondrous things of thy law* †.

† Without the right understanding of the excellency of those Duties God commands, there can be no true Religion either in the heart or in the life.

3. *I am a stranger upon earth: O hide not thou thy commandments from me* ||.

|| Not the earth, but Heaven is our native home; whereunto the knowledge of, and obedience unto God's Commandments, doth entitle us, through Christ.

4. *My soul breaketh out, for the very fervent desire it hath always unto thy judgments* *.

* The begining of true Wisdom, is the fervent desire thereof.

5. *Thou hast rebuked the proud: and cursed are they that do err from thy commandments* †.

† Spiritual Pride is hateful before God, as being inconsistent with obedience to his Laws.

6. *O turn from me shame and rebuke: for I have kept thy testimonies* ||.

|| *Or*, Turn from me that shame and curse which thou hast threatned to the Proud and Disobedient.

7. *Princes also did sit and speak against me: but thy servant is occupied in thy statutes.*

8. *For thy testimonies are my delight, and counsellers* *.

* Against all the powers of earth and hell, God's Word is our counsel by its direction, and our comfort in its practise.

The Prayer.

O Lord, the Giver of all good things, vouchsafe unto thy Servant, fervently to desire, rightly to understand, and constantly to persevere in the practise of all thy Evangelical Precepts: Let not any Powers upon Earth, nor all the Princes and Powers of Hell, withdraw my heart from thee, or my actions from the rule of Righteousness: but let thy Testimonies be ever both my counsel and my comfort in my pilgrimage upon earth; that in the end I may safely arrive in my native country of Heaven, to ascribe for ever,

Glory be to the Father ——
As it was in the beginning ——

The Fourth Part.

Verses,

1. *My soul cleaveth unto the dust: O quicken me according to thy Word* *.

* *Or*, My soul is too much set upon earthly things; do thou quicken me with spiritual wisdom, and heavenly affections, according to thy Promise in thy Word.

2. *I have acknowledged my ways, and thou heardest me: O teach me thy statutes* †.

† After Confession of Sin, and Prayer for Pardon, new Obedience is required.

3. *Make me to understand the ways of thy commandments, and so shall I talk of thy wondrous works* ‖.

‖ To talk of Religion, without a right Understanding, is but vain babling.

4. *My soul melteth away for very heaviness: comfort thou me according to thy word* *.

* Godly Sorrow is the inlet to Divine Consolation.

5. *Take*

5. *Take from me the way of lying; and cause thou me to make much of thy law* *. *Errors in judgment must be corrected and abandoned, that we may obey God sincerely and cordially.

6. *I have chosen the way of truth: and thy judgments have I laid before me.* †. *What the Word of God doth judge to be true or false, is to be ever chosen or refused.

7. *I have stuck unto thy testimonies: O Lord, confound me not* ‖. ‖Stedfastly to cleave unto what God hath testified to be the way of Truth and Holiness, is a sure way to avoid confusion.

8. *I will run the way of thy commandments, when thou hast set my heart at liberty* *. *Whilst the heart is enfettered with sensual or worldly lusts, we can neither run nor walk in the ways of God's Commandments as we ought.

Glory be to the Father ——
As it was in the beginning ——

The Prayer.

O Raise up, my Soul, Blessed Lord, out of the dust and rubbish of earthly desires: quicken my dulness in thy service; comfort me in all my sadnesses; dispell all those mists of Ignorance and Errour which cloud my Understanding: enlarge my heart from the bondage of Sin and Satan, and out of the fetters of all temptations unto evil; and so strengthen me to run in the ways which thou hast commanded, that I may obtain what thou hast promised, through *Jesus Christ* ——

Our Father, which art in Heaven, &c.

CHAP. II.

Of Meditations for the Third Hour of Prayer; or Nine a clock in the Morning.

THIS is called, *The Holy Hour*, in the Decrees of the Church, and generally the Hour of Publick Assemblies in the Worship of God; and not without very great reason: For,

Mat. 27. 20. 1. 'Twas at this Hour my Blessed Redeemer underwent the bitter Sentence of Death; whilst *Barabbas*, a Thief, a Rebel, and a Murderer, was acquitted.

And I, vile Wretch, am as guilty as Barabbas *in many respects, and justly obnoxious to the dreadful sentence of condemnation to death eternal: but by the infinite Merits and Mysteries of thy Condemnation,*

Good Lord, deliver me.

& 27. 26. 2. 'Twas at this Hour of the Day my Blessed Redeemer exposed his tender Breasts, and delicate Back and Shoulders, to be rased, rent and torn with forked whips, by cruel blood-thirsty Soldiers, until his innocent Body was all over gore blood.

And my sins deserve the scourges, and mine offences the rod of the Almighty's just indignation: but Blessed Lord, I humbly beg, that I may so wash my polluted Soul with the penitent tears of holy compunction, through Faith in the Blood of my Saviour; and so chastise and keep under that body of sin, Eccles. 39. 28. *which is and too much reigneth in my Members: that being delivered from the guilt and tyranny of sin in this life, I may escape those fiery whips and scourgings of the spirits of vengeance, which are the portion of the disobedient and impenitent in the other life.*

3. 'Twas

3. 'Twas at this Hour of the Day the Holy Ghost descended upon the holy Apostles and Disciples of Christ, and by his celestial influences replenished them with extraordinary gifts and graces, for the propagation of his holy Gospel, and the plantation of his Church through the World. And, Act. 2. 15.

Vouchsafe, holy God, vouchsafe unto me also, thy unworthy servant, the guidance of the same Spirit; by whose illumination and sanctification I may both perceive and know what things I ought to do: and also may have grace and power faithfully to perform the same, through Jesus Christ. Gen. 1. 2.

And the earth was without form, and void, and darkness was upon the face of the deep: and the Spirit of God moved upon the face of the waters.

Such was thy condition, O my Soul, in thy state of Nature, *without form* or comelineſs; the Image of God, wherein thy beauty consists, was defaced by Original corruption: *void*, both of Grace and Truth: *an Abyss of darkness*, and in the shadow of death; till the all-quickning Spirit of God moving upon the hallowed waters of Baptism, caused the light to appear. But still the dregs of thy natural corruption remain, and the darkness of ignorance ever hovers upon the face of the deep: *But where the Spirit of God is, there is liberty*, both rightly to understand, and acceptably to perform his Will.

COme, Holy Ghost, Eternal God,
Proceeding from above,
Both from the Father and the Son,
The God of Peace and Love,
Visit my mind, and into me
Thy heavenly Grace inspire,

That in all Truth and Godliness
I may have true desire.
O Holy Ghost, into my mind
Send down thy heavenly light,
Kindle my heart with fervent love
To serve God day and night.
Strength'n and stablish all my weakness,
So feeble and so frail,
That neither Flesh, the World nor Devil
Against me do prevail.
And grant, O Lord, that thou being
My Leader, and my Guide,
I may eschew the snares of sin,
And from thee never slide.

ALmighty God, unto whom all hearts are open, all desires known, and from whom no secrets are hid; cleanse the thoughts of our hearts, by the inspiration of thy holy Spirit, that we may perfectly love thee, and worthily magnifie thy holy Name, through *Jesus Christ* ——

GLory be to God on high, on earth peace, good will towards men.

This Hymn is prescribed to be used in the Morning, by the Apostolical Constit. l. 7. c. 47. and at the Third Hour of the Morning: because then the Holy Ghost descended upon the Apostles, and replenished them with glory, exultation and joy, Dur. Rat. l. 4. c. 13.

We praise Thee, we bless thee, we worship Thee, we glorifie Thee, we give thanks to Thee, for thy great glory, heavenly King, God the Father Almighty.

O Lord, the only begotten Son, Jesus Christ; O Lord God, Lamb of God, Son of the Father, that takest away the sins of the world, have mercy upon us: Thou that takest away the sins of the world, have mercy upon us: Thou that takest away the sins of the world,

world, receive our prayers: Thou that sittest at the right hand of God the Father, have mercy upon us.

For Thou only art Holy, Thou only art the Lord; Thou only, O Christ, with the Holy Ghost, art most High in the Glory of God the Father. *Amen.*

Psalms for the Third Hour.

Legem pone. Psal. cxix. Part 5.

Horâ tertiâ Psalmus [Legem pone] *dicitur, quia tunc lex nova data est Apostolis.* Dur. Rat. l. 5. c. 6.

Verses,

1. *TEach me, O Lord, the way of thy statutes, and I shall keep it unto the end.*

2. *Give me understanding, and I shall keep thy law: yea, I will keep it with my whole heart* *. * The Understanding must first be enlightned, that the Affections of the Heart may be inflamed with love and obedience.

3. *Make me to go in the paths of thy commandments: for therein is my delight* †. † And because all holy desires are the influences of God's holy Spirit, therefore it follows, *Incline my heart.*

4. *Incline my heart unto thy testimonies, and not unto covetousness* ||. || God is to be obey'd, not for any earthly ends: and therefore a sincere Obedience is inconsistent with Covetousness.

5. *O turn away mine eyes, lest they behold vanity; and quicken thou me in thy way* *. * The way of the world is vain and unsatisfying; and Christ alone is that Way which is also the Truth and the Life.

* God's Word must not be slightly heard; but deeply setled in the heart, to beget therein the true fear of God.

6. *O stablish thy word in thy servant, that I may fear thee* *.

† We would fear reproach for our sins, did we seriously consider the righteousness of God's Judgments.

7. *Take away the rebuke I am afraid of: for thy judgments are good* †.

‖ The more active we be in all holy Obedience, the greater delight shall we find therein.

8. *Behold, my delight is in thy commandments: O quicken me in thy righteousness* ‖.

Glory be to the Father ——
As it was in the beginning ——

The Prayer.

'TIS the desire of my Soul (O Lord) to know and obey thy Commands, as being the way of true delight: Oh, give me a right understanding thereof, with a firm adhesion, and obedience thereunto. Mortifie the exorbitant lusts of mine eyes, and of mine heart, whose issue is shame and reproach: *Leave me not to their counsels, and let me not fall by them; but turn away from me vain hopes and concupiscence, and thou shalt hold him up, who is desirous always to serve thee, through Jesus Christ.*

Eccluſ. 23. 1, 5.

The Sixth Part.

Verses,

* In the Word of God, Mercy and Salvation is promised to his People.

1. *Let thy loving mercy come also unto me, O Lord; even thy salvation according to thy word* *.

2. So

2. *So shall I make answer to my blasphemers: for my trust is in thy word* *. * The manifestation whereof shall stop the mouths of all evil-speakers.

3. *O take not the word of thy truth utterly out of my mouth: for my hope is in thy judgments* †. † He that hopes for Mercy in the Day of Judgment, must now profess the Truth in the day of Trial and Temptation.

4. *So shall I alway keep thy law; yea, for ever and ever* ||. || Charity, which is the end, or Love, which is the fulfilling of the Law, continues for ever.

5. *And I will walk at liberty: for I seek thy commandments* *. *The love of God diffused in the heart, doth enlarge our steps in the ways of obedience to his Laws.

6. *I will speak of thy testimonies even before Kings: and will not be ashamed* †. † And animate us undauntedly to profess the Truth before the greatest Powers upon earth.

7. *And my delight shall be in thy commandments which I have loved* ||. || These are inseparably united, the Love of God, and the Love of whatsoever he commands.

8. *My hands also will I lift up to thy commandments which I have loved: and my study shall be in thy statutes* *. * The love of the heart, sets the hands on work: and both in holy Actions and divine Contemplations is the pious Soul delighted.

The Prayer.

GReat is thy Mercy, O Lord, in promising, and great is thy Righteousness in performing the Promise of Salvation to all them that

that trust in Thee: Let this thy Mercy and Truth appear in *my* Salvation. Set my heart at liberty from all extravagant lusts which tyrannize there: and grant, that thy Laws may be so much my delight, that I fear not to profess the same even before Kings, when called thereunto. Let thy holy Will revealed, be my daily study, and my hands lift up carefully to perform the same all the days of my life, through Jesus Christ.

The Seventh Part.

Verses,

1. *O think upon thy servant as concerning thy Word, wherein thou hast caused me to put my trust* *.

* A holy confidence in the Promises of God, is a good ground of Prayer to be made Partakers thereof,

2. *The same is my comfort in my trouble: for thy Word hath quickned me* †.

† and of Consolation in the greatest extremities,

3. *The proud have had me exceedingly in derision: yet have I not shrinked from thy Law* ||.

|| and of Perseverance, in spite of all the scoffs and contradictions of Sinners.

4. *For I remembred thy everlasting judgments, O Lord, and received comfort* *.

* To remember the Joys of Eternity, supports the pious Soul in the greatest of temporal Afflictions.

5. *I am horribly afraid for the ungodly, that forsake thy Laws* †.

† The impiety of others doth more terrifie a godly person, than his own sufferings by their injustice.

6. Thy

6. *Thy Statutes have been my songs in the house of my pilgrimage* *. * The Equity of the Divine Precepts, is the most proper subject of melodious Poesie upon Earth.

7. *I have thought upon thy Name, O Lord, in the night-season, and have kept thy Laws* †. † Night-Meditations do much conduce to the right ordering all the Actions of the Day.

8. *This I had, because I kept thy Commandments* ||. || Obedience is rewarded with Grace for Grace.

Glory be to the Father ——
As it was in the beginning ——

The Prayer.

O Think upon thy Servant, in great mercy, O Lord, and let no external troubles, no reproaches of the proud and scornful, withdraw my heart from that love and obedience which I owe unto thee: But let thy Grace so prevent me in all my doings, that I fail not of thy following Grace to continue thy faithful Servant and Soldier to my life's end, through *Jesus Christ* ——

The Eighth Part.

Verses,

1. *Thou art my portion, O Lord: I have promised to keep thy Law* *. * The Covenant betwixt God and his People, is reciprocal: God promiseth to be their exceeding great Reward; and they promise to keep his Commandments.

2. *I made my humble petition in thy presence with my whole heart: O be thou merciful unto me, according to thy Word* *. *And that this Covenant may stand firm, we must heartily implore both the assistance of Divine Grace to keep our Promises unto God, and his Mercy to perform his Promises unto us.

3. *I*

* The iniquity of our own ways must be frequently remembred and bewailed, that we may walk in the ways of God.

3. *I called mine own ways to remembrance, and turned my feet unto thy testimonies* *.

† He that hath any care of his Soul, will not put off his conversion from the errors of his ways, and the practice of new obedience.

4. *I made haste, and prolonged not the time to keep thy statutes* †.

‖ The heart of the Faithful continues firm in holy affections, even when through violence of temptation, he is defective in some exterior acts of obedience.

5. *The congregation of the proud have robbed me: but I have not forgotten thy law* ‖.

* Divine Praise is to be celebrated Night and Day: and our failings of Divine Worship in the Day, may be supplied in the Night.

6. *At midnight I will rise to give thanks unto thee, because of thy righteous judgments* *.

† The Society of holy Men, is both a great comfort and a great furtherance in the way of Godliness.

7. *I am a companion of all them that fear thee, and keep thy commandments* †.

‖ Gods common blessings are extended unto all; but his special favours are reserved for them that keep his Commandments.

8. *The earth, O Lord, is full of thy mercy: O teach me thy statutes* ‖.

Glory be to the Father ——
As it was in the beginning ——

The Prayer,

WHatever my part or portion be upon earth, be thou my portion, O Lord, and the lot of mine inheritance: Preserve me in the Unity of the Holy Catholick Church, and in the Communion of Saints, to the hopes of Eternal Glory, through *Jesus Christ* ——

The

The Ninth Part.

Verses,

1. *O Lord, Thou hast dealt graciously with thy servant, according to thy word* *. * God's gracious Promises do move him to be merciful in his dealings with us far beyond our merits.

2. *O learn me true understanding and knowledge: for I have believed thy commandments* †. † In the Mysteries of Godliness, what we cannot believe by Understanding, we must understand by Believing.

3. *Before I was troubled, I went wrong: but now have I kept thy word* ||. || The Rod of Affliction and good Discipline, keeps the Soul in humility and obedience.

4. *Thou art good and gracious: O teach me thy statutes* *. * Even in Adversity, God is no less gracious than in Prosperity.

5. *The proud have imagined a lye against me: but I will keep thy commandments with my whole heart* *. † Though the Devil and his instruments invent and suggest Lyes, to subvert the Truth; yet by a sincere Obedience they are discovered and rejected.

6. *Their heart is as fat as brawn: but my delight hath been in thy law* ||. || Through Pride and Luxury the heart of the wicked is fatted with delight, but Humility and Obedience is the joy of the righteous Soul.

7. *It is good for me that I have been in trouble, that I may learn thy statutes* *. * Temptations and Troubles yield the peaceable fruits of Righteousness to them that are exercised thereby.

8. *The*

* Grace excels Gold, as much as Heaven excels Earth, or the Soul the Body.

8. *The law of thy mouth is dearer unto me than thousands of gold and silver* *.

Glory be to the Father ——
As it was in the beginning ——

The Prayer.

THou art good and gracious, O Lord, even in the Chastisements of thy Servant: Let both thy favours and thy frowns be sanctified unto me; and all the temptations of my ghostly Enemies make me cleave more stedfastly in my obedience to thy most holy Laws; esteeming thy Commandments far above all earthly Treasures, as being the way to those never-failing Treasures of Celestial Glory through *Jesus Christ*.

The Tenth Part.

Verses,

*To know God, and obey his Laws, is the End of our Creation after the Image of God; and the Perfection of our Being is thereby attained.

1. *Thy hands have made me and fashioned me: O give me understanding, that I may learn thy commandments* *.

† Examples of Piety, rejoyce the hearts of them that truly fear God.

2. *They that fear thee, will be glad when they see me: because I have put my trust in thy word* †.

|| 'Tis most righteous and just, that they who fall from God, by Pride and Disobedience, be first humbled by afflictions, before they be restored to his grace and favour.

3. *I know, O Lord, that thy judgments are right; and that thou of very faithfulness hast caused me to be troubled* ||.

4. O

4. *O let thy loving-kindness be my comfort, according to thy word unto thy servant* *. * Let this be my comfort in all my troubles, that they are sent (according to thy Word) in mercy to humble, not in fury to consume and destroy me.

5. *O let thy loving mercies come unto me, that I may live: for thy law is my delight* †. † Both the life of Grace and Glory are the issue of God's loving Mercy; and the Soul is qualified for this Mercy, by love and delight in the Laws of God.

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6. *Let the proud be confounded, for they go wickedly about to destroy me: but I will be occupied in thy commandments* ||. || A constant regular Obedience to God's Commandments, confounds all the machinations of the Devil, and all his instruments.

7. *Let such as fear thee, and have known thy testimonies, be turned unto me* *. * Wherein the Prayers and Example of the Godly are both strength and consolation.

8. *O let my heart be sound in thy statutes, that I be not ashamed* †. † The sincerity of the Heart, in the performance of Religious Duties, will preserve us from that confusion which is the portion of Hypocrites.

The Prayer.

THat I may attain that perfection and felicity whereunto thou hast created me, O Lord, I humbly beg the Spirit of Wisdom and Understanding, both to know, and in all things to obey thy most holy Will: In all my Humiliations for my Sins, and Temptations of the Devil, let thy loving Mercies support me; the Prayers and Examples of thy Saints and Servants assist me. O let my Heart be sincere and sound

sound in thy service, that I may escape that everlasting confusion which is the portion of Hypocrites, and my lot may be with thy faithful Servants, for ever to sing,

Glory to the Father ——
As it was in the beginning ——

OUR Father, which art in Heaven, &c.

CHAP. III.

Of Meditations for the Sixth Hour of Prayer, or Twelve a Clock.

Ps. 55. 18. AT *Evening and Morning, and at Noon-day will I pray* —— So resolved Holy *David*; Dan. 6. 10. and so prayed Holy *Daniel*: and at this Hour ‖ Act. 10. 9. prayed St. *Peter* also ‖.

And shall not such eminent Examples move thee also, at this Hour, to converse with Heaven? Especially remembring,

I.

Ps. 91. 5, 6. *The arrow that flyeth by day* —— *and the destruction that wasteth at the noon-day*: The Arrows of Temptation fly thick about us; and 1 Pet. 5. 8. the *Devil, as a roaring Lion, continually goeth about, seeking whom he may devour*. Fly then to the God of thy Refuge, upon the sacred wings of devout Prayers, and holy Meditations. Call to mind,

II.

That 'twas at this Hour, our first Parents, for their Pride and Disobedience, were driven out of *Paradise*: And let this consideration *humble*

humble thy Soul (at this Hour) *under the mighty hand of God*, that he may draw thee out of that mass of corruption wherein, with the rest of Mankind, thou art originally involved, and exalt thee to the hopes of admittance into the Celestial Paradise; which being lost by the Disobedience of the First *Adam*, was regained by the Obedience of the Second *Adam*; who,

III.

As at this Hour of the Day, was lifted up on the Cross, as was the Brazen Serpent in the Wilderness, that *whosoever believeth in him, should not perish, but have everlasting life.* Luk. 23. 44. Numb. 21. 9. St. Joh. 3. 13.

And my Soul is wounded by the frequent bitings of that Old Serpent the Devil; but mine Eyes are ever looking up unto thee, Holy *Jesus*, the great Physician of Sin-sick Souls, who hast made a Salve for such, of thine own Wounds and Bloud. Heal, *O heal my Soul; for I have sinn'd against thee:* Blessed Lamb of God, that takest away the sins of the World, take away mine also: O Blessed Lamb of God, that takest away the sins of the World, grant me thy peace, even that Peace which at this Hour thou so dearly purchasedst for me. P. 41. 4.

IV.

At this Hour my dear Redeemer was expanded upon the Cross, as on a tormenting Rack; where wounded, nailed, and bleeding, he continued for three long hours together: whilst the Sun being in its full strength, withdrew the influence of its Light from those merciless Wretches who Crucified the Lord of Glory: *And when the Sixth hour was come, there was darkness over the whole Land* —— The Sun hid its face, being as 'twere ashamed to Mark 15. 33.

behold the Son of Righteouſneſs eclipſed, and in the ſhadow of death.

And this moſt juſtly ought to repreſent to my Conſcience my manifold deeds of darkneſs, which were the cauſe of my Saviour's Death, and do daily eclipſe the light of God's countenance from ſhining upon me.

O Holy *Jeſus*, who didſt humble thy ſelf unto death upon the Croſs, for us miſerable Sinners, who ſate in darkneſs, and in the ſhadow of death; vouchſafe to illuminate my darkned Soul with the light of Grace and Truth, which lead to that Everlaſting Light which is not liable to any Eclipſe in the leaſt degree of diminution.

The great Captain of our Salvation, having, by his painful Sufferings, and meritorious Death, vanquiſht him who hath the power of death, the Devil: having overcome both the firſt and ſecond Death, and ſhewed himſelf alive to his Apoſtles, by many infallible proofs, being ſeen of them forty days, and ſpeaking of all things pertaining to the Kingdom of God: having, in a word, perfected the great and myſterious work of our Redemption, for the which he inviſibly deſcended from Heaven: 'Twas,

V.

At this Hour he viſibly aſcended again into Heaven. Now then raiſe up thy ſelf, O my Soul, and let thy moſt ardent affection, through thy gazing eyes, be thither enwrapt, whither thy glorious Redeemer at this Hour aſcended.

Act. 1. 11. Shall not the Heart be there where the Treaſure is? All thy Treaſure, ſurely, all thy hopes of life and Happineſs, are treaſured up in thy Bleſſed Saviour, who is gone into Heaven.

Grant,

GRant, I beseech Thee, Almighty God, that like as I do believe thy only begotten Son our Lord *Jesus Christ* to have ascended into the Heavens; so I also may in heart and mind thither ascend, and with him continually dwell, who liveth and reigneth with Thee and the Holy Ghost, one God, world without end. *Amen.*

Psalms *for the Sixth Hour of Prayer.*

Psalm cxix. Part 11.

Verses,

1. MY *soul hath longed for thy salvation: and I have a good hope, because of thy word* *. * God's Promise of Grace and Salvation in his Word, inflames the pious Soul with longings thereafter.

2. *My eyes long sore for thy word; saying, O when wilt thou comfort me* †? †Which is expressed by the frequent elevation of the Eyes, which are the windows of the Heart, unto Heaven, waiting for Consolation thence, where alone dwells true Joy.

3. *For I am become like a bottle in the smoke: yet do I not forget thy statutes* ||. || Contemplation is not to be unfruitful, nor yet forgetful of holy Works commanded.

4. *How many are the days of thy servants? When wilt thou be avenged of them that persecute me* *? * The more short and uncertain our days be, the more vigorously should we resist, and more earnestly implore the Divine assistance against our ghostly Adversaries.

5. *The proud have digged pits for me, which are not after thy law* †. † Whose temptations to assault and entrap the Soul, are such as tend continually to the transgression of God's Commandments.

6. *All thy commandments are true: they persecute me falsly: O be thou my help* *.

* The more such suggestions oppose the Truth, the more earnest we must be in our Prayers unto God, for his help to resist them:

7. *They had almost made an end of me upon earth: but I forsook not thy commandments* †.

† And to continue constant in our obedience to the Divine Precepts, though the oppositions do even destroy all our earthly interests.

8. *O quicken me after thy loving-kindness, and so shall I keep the testimonies of thy mouth* ||.

|| But such a holy Obedience proceeds from the power of God's quickning Spirit, which is therefore constantly to be prayed for: *Qui conservat legem, multiplicat orationem.* Eccluſ. 35. 1.

Glory be to the Father ——
As it was in the beginning ——

The Prayer.

BOth my heart and mine eyes do I lift up unto Thee, O Lord, longing greatly for that Grace and Salvation which thy Word doth promise: Let no Persecutions, either from my bodily or ghostly Adversaries, rob me of the hopes thereof: Let no false suggestions either withdraw my heart from the love of thy Truth, or from the practice of it in all the actions of my life; but of thy loving kindness vouchsafe so to quicken all my holy desires and endeavours, that when the few days of this life take end, I may inherit that life which knows no end, through *Jesus Christ* ——

The

The Twelfth Part.

Verses,

1. *O Lord, thy word endureth for ever in heaven* *. * The Counsels of God are immutable in Heaven, though they seem variable in their respective dispensations upon Earth.

2. *Thy truth also remaineth from one generation to another: thou hast laid the foundation of the earth, and it abideth* †. † God's Revealed Truth to his Church and People upon earth, is successively continued from one Generation to another, whilst the World continues.

3. *They continue this day according to thine ordinance; for all things serve thee* ||. || There is a Law impos'd upon all men, and upon all things; who both by their obedience and disobedience thereunto, do serve the ends of God's Ordinances and Decrees.

4. *If my delight had not been in thy law, I should have perished in my trouble* *. * Which Law chearfully obeyed, is a sure support in the worst of troubles.

5. *I will never forget thy commandments: for with them thou hast quickned me* †. †He therefore forgets himself, who forgets God's Commandments, which quicken the Soul to life eternal.

6. *I am thine, O save me: for I have sought thy commandments* ||. || I am devoted thy Servant by solemn promise in my Baptism, and I am resolved to continue thine: and therefore vouchsafe, as thine, to preserve me to keep thy holy Will and Commandments, and to walk in the same all the days of my life.

7. *The ungodly laid wait for me to destroy me: but I will consider thy testimonies* *. * By devout Meditations upon those Truths God hath testified, we may be armed against all temptations.

8. *I see that all things come to an end: but thy commandment is exceeding broad* *.

* We see, by daily experience, that all those worldly things and carnal delights whereby we are tempted to sin, do quickly vanish: but he that doth the Will of the Lord abideth for ever.

Glory be to the Father ——
As it was in the beginning ——

The Prayer.

I Am *thine*, O Lord, not only by Creation, but also solemnly devoted thine by Regeneration in Baptism; and I am resolved to continue *thine*: O save me from every transgression of thy most holy Laws, which all Creatures in their several kinds do obey. Let not the secret underminings of the Devil, or the open flattering felicities of the World, cozen and ensnare me; for these shall suddenly come to an end: but obedience to thy Commandments, is the way to life without end, through *Jesus Christ* ——

The Thirteenth Part.

Verses,

1. *Lord, what love have I unto thy law! all the day long is my study in it* *.

* He that truly loves God, loves also what he commands, and frequently meditates thereupon.

2. *Thou, through thy commandments, hast made me wiser than mine enemies: for they are ever with me* †.

† God's Commandment extending to the love of our Enemies, exceeds the utmost wisdom of the Heathen who have not the knowledge of his Laws.

3. I

3. *I have more understanding than my teachers: for thy testimonies are my study* *. * But he that will be truly wise, must not cursorily read the Letter, but studiously consider, and dive into the spirit and life of the Law.

4. *I am wiser than the aged: because I keep thy commandments* †. † Wisdom is encreased and perfected, by obedience to the dictates thereof.

5. *I have refrained my feet from every evil way, that I may keep thy word* ||. || He that will do what God commands, must refrain from all that he forbids: first cease to do evil, and then learn to do well.

6. *I have not shrunk from thy judgments: for thou teachest me* *. * 'Tis the secret teaching of God's Spirit in the heart, that keeps the feet firm from backsliding.

7. *O how sweet are thy words unto my throat! yea, sweeter than honey unto my mouth* †. † The fruits of a true Faith, or a sincere Obedience, is more sweet to the Soul, than honey to the mouth.

8. *Through thy commandments I get understanding: therefore I hate all evil ways* ||. || The right understanding of good and evil, discovers both the beauty of obedience, and the deformity of every sinful action.

The Prayer.

ALmighty God, the Fountain of all Wisdom, give me, I humbly beseech thee, a wise and understanding heart, hating and refraining from every evil way; loving Thee, and thy Laws; and mine enemies also, in obedience thereunto: Let me never shrink from thy Judg-

ments, but stedfastly believe the Truth of thy Revelations, and regularly obey the same; that I may reap the sweet fruits of holiness in eternal happiness, through *Jesus Christ*.

The Fourteenth Part.

Verses,

1. *Thy word is a lantern unto my feet, and a light unto my paths* *.

* God's Word as a lantern in the Night, directs us in our passage through the darkness of this life, to the light of life eternal.

2. *I have sworn, and am stedfastly purposed to keep thy righteous judgments* †.

† Therefore every truly wise Man resolves stedfastly to follow and obey the directions of this holy Word, according to his Vow in Baptism.

3. *I am troubled above measure: quicken me, O Lord, according to thy word* ||.

|| But the flesh lusting against the spirit, disturbs such holy resolves and endeavours: but by the grace of God, the pious soul is quickned, and the spirit fortified against all such encounters; and this God hath promised in the same Word.

4. *Let the free-will-offerings of my mouth please thee, O Lord: and teach me thy judgments* *.

* For the which Grace, 'tis our duty to Pray, and that more willingly and chearfully, and more frequently than at ordinary and accustomed times.

5. *My soul is alway in my hand; yet do I not forget thy law* †.

† The continual danger of the Soul's safety, should engage us often to meditate upon Divine Truths.

6. *The ungodly have laid a snare for me: but I swerved not from thy commandments* ||.

|| From the which all the temptations of wicked spirits should not make us to swerve.

7. *Thy*

7. *Thy testimonies have I claimed as mine heritage for ever: for why? they are the very joy of my heart* *. * 'Tis Obedience through Christ, that entitles to the inheritance of Heaven, which fills the hearts of the righteous with joy unspeakable and glorious.

8. *I have applied my heart to fulfil thy statutes alway unto the end* †. † Therefore are the hearts of the Godly enclined to persevere in their obedience unto the end of their lives.

Glory be to the Father ——
As it was in the beginning ——

The Prayer.

WHen I was first enrolled a Member of thy Church, O Lord, I solemnly vowed, and have often since renewed this Vow to keep thy holy Will and Commandments, and to walk in the same all the days of my life: But the lustings of the flesh against the Spirit, and the snares of Satan, do daily trouble such my holy Resolutions and Promises. Vouchsafe, blessed Lord, to quicken and fortifie my spirit against all the crafts and assaults of my ghostly Adversaries, that I may have power and strength to get the victory, and to triumph over the Devil, the World, and the Flesh, and to continue thy faithful Servant and Soldier unto my life's end, through *Jesus Christ* ——

The Fifteenth Part.

Verses,

1. *I hate them that imagine evil things: but thy law do I love* *. * He that truly loves God and his Truth, will detest, not the persons of any, but the sinful imaginations of all men.

2. *Thou*

2. *Thou art my defence and my shield: and my trust is in thy word* *.

* Whilst we sincerely trust in the Truth of God's Promises in his Word, we need not to doubt of his protection and defence.

3. *Away from me, ye wicked: I will keep the commandments of my God* †.

† The society of wicked men must be avoided by every one that rightly resolves to keep God's Commandments.

4. *O stablish me according to thy word, that I may live: and let me not be disappointed of my hope* ‖.

‖ 'Tis by the Divine assistance continually implor'd, that we are so establish'd in the life of grace, that we be not disappointed of our hopes of the life of glory.

5. *Hold thou me up, and I shall be safe: yea, my delight shall be ever in thy statutes* *.

* Being supported by the Divine Grace, this Hope stands firm; and 'tis strengthned by holy love and delight in the service of God.

6. *Thou hast trodden down all them that depart from thy statutes: for they imagine but deceit* †.

†They are justly deprived of this blessed Hope, who transgress the Laws of God, their own fond imaginations deceiving them.

7. *Thou puttest away all the ungodly like dross; therefore I love thy testimonies* ‖.

‖ The Judgments of God pursuing the Wicked to their ruine, delight the Righteous; not for the destruction of their persons, but for the Justice of God thereby testified.

8. *My flesh trembleth for fear of thee; and I am afraid of thy judgments* *.

* The best of Men do most fear the Judgments of God, as being most sensible of their sins.

Glory be to the Father ——
As it was in the beginning ——

The

The Prayer.

GIve me a heart, O Lord, I beſeech Thee, deteſting all ſinfulneſs and errour, and inflamed with the love of Holineſs and Truth; to truſt in thy Mercies, and ſtand in fear of thy Judgments: Encline my Will and Affections to live the life of obedience to thy Word, that I may not be diſappointed of my hopes to live with thee for ever, through *Jeſus Chriſt* our Lord. *Amen.*

The Sixteenth Part.

Verſes,

1. *I deal with the thing that is lawful and right: O give me not over to mine oppreſſors* *. * He muſt deal righteouſly with all men, who deſires not to be oppreſſed by any.

2. *Make thou thy ſervant to delight in that which is good, that the proud may do me no wrong* *. † To delight in what is good, is a ſure preſervative againſt all the aſſaults of the ſpirits of pride and wickedneſs.

3. *Mine eyes are waſted away with looking for thy health, and for the word of thy righteouſneſs* ||. || We muſt wait diligently upon all the bleſſed means of that grace and Salvation God hath promiſed in his Word, how troubleſome ſoever this may be to the fleſh.

4. *O deal with thy ſervant according to thy loving mercy; and teach me thy ſtatutes* *. * 'Twill be ſad if God deal not with the beſt of us after his loving mercies, and not after our deſerts.

5. *I am thy ſervant: O grant me underſtanding, that I may know thy teſtimonies* †. † 'Tis impoſſible to be the true Servant of God, without underſtanding aright the ſervice he requires.

6. *It*

6. *It is time for thee to lay to thine hand: for they have destroyed thy law* *.

* When the Laws of God are trampled under foot, he will not long forbear his punishing Judgments.

7. *For I love thy commandments above gold, and precious stone* †.

† When Wickedness most abounds, the Righteous do most value the Laws of God even above all earthly Treasures.

8. *Therefore hold I straight all thy commandments: and all false ways I utterly abhor* ‖.

‖ They that are most sincere in the service of God, do most abhor what is false and contrary thereunto.

Glory be to the Father ——
As it was in the beginning ——

The Prayer.

I Am thy devoted Servant, O Lord: and that I may serve thee acceptably, give me a right understanding of all the ways and parts of thy service, and an upright heart in performing the same, abborring all falshood both in opinion and conversation. O deal not with me after my sins, neither reward me after mine iniquities, but according to thy loving mercy in *Jesus Christ* our Lord; To whom, with the Father, and the Holy Ghost, be all honour, glory, *&c.*

Our Father, which art in Heaven, &c.

CHAP.

CHAP. IV.

Of Meditations for the Ninth Hour of Prayer, or Three a Clock.

IT is very ſeaſonable, at this Hour, to pay thy Devotions to thy Bleſſed Redeemer, as the neceſſary effects of true Faith and Repentance; ſince,

I.

'Twas at this Hour the Thief upon the Croſs believing and repenting, received the joyful Promiſe from the mouth of the Lord, *This day ſhalt thou be with me in Paradiſe.* Luk. 23. 43.

And my life, I confeſs, has been no better than the life of this Thief, even my whole life has been a trade of robbery, robbing God of his Honour, and of that Obedience which I owe to his holy Laws; and robbing my ſelf alſo of peace of Conſcience here, and of the hopes of Heaven hereafter. Bleſſed Jeſu, who hadſt mercy on the Thief, even in the very hour of his death, repenting, have mercy upon me, even upon me alſo, who now, tho' too too late, repent me of my manifold miſdoings. Shut not up the gates of Paradiſe againſt me, when I ſhall depart hence; ſince having overcome the ſharpneſs of death, thou haſt opened the Kingdom of Heaven to all Believers.

II.

'Twas at this Hour the Son of God, made man, commended his ſpirit of man into the hands of God the Father: And into thy hands, O Lord, do I now commend my Spirit, my Soul, my Body, my All; *for thou haſt redeemed me,* Luk. 23. 46.

O Lord,

1 Thes. 5. 23. *O Lord, thou God of Truth. And the very God of peace vouchsafe to sanctifie me wholly: and I pray God that my whole spirit and soul and body be preserved blameless unto the coming of the Lord Jesus Christ.* Amen.

III.

'Twas at this Hour, wherein my Blessed Redeemer, *after he had cried with a loud voice, gave up the ghost*, and died for us miserable Sinners. Mat 27. 46, 50.

'Twas for me, and my sins, my dearest Saviour both suffered and died, he having no sins of his own to suffer or die for; but *He was wounded for my transgressions, He was bruised for mine iniquities.* Isa. 53. 5.

And now then remember, Holy *Jesus*, in great mercy remember that hour wherein with a torn body and broken heart thou didst shew forth the bowels of thy mercy in dying to deliver me both from spiritual and eternal Death.

Pardon, good Lord, pardon all my sins, the cause of all thy painful sufferings; and grant, that both I, and all who have thy Cross and Passion in a devout and thankful remembrance, may, by the virtue and power thereof, crucifie the old man, and utterly abolish the whole body of sin; that being *dead unto sin, we may live unto righteousness, and by thy stripes be healed.* 1 Pet. 2. 24.

IV.

Upon the death of my Saviour, the Earth quaked, the Rocks clave asunder, the veil of the Temple was rent in twain from the top to the bottom: And yet upon the meditation hereof my heart is not broken within me, 'tis harder than the stones of that Temple which was a figure of it; harder than those Rocks that rent upon the expiration of my Lord; more insensible and stupid than the Earth that Mat. 27. 51.

quaked

quaked at the death of her Maker. O Bleſſed *Jeſus*, let thy precious Blood ſhed for me, ſoften my ſtony heart into tears of Compaſſion to bewail thy Paſſion, into tears of Compunction for my ſins the cauſe of thy Sufferings, and wholly melt my Soul into a throughout devotion to the love and ſervice of thy Sacred Majeſty, who haſt ſo infinitely loved me, as to die for me.

V.

At this Hour the Side of our Lord was pierced, whence iſſued the two Sacraments of his Church; the Water of Baptiſm, and the Blood of the Euchariſt: And, O that that precious Blood and Water which is the price of my Redemption, may be the meritorious cauſe of my Sanctification in this life, and eternal Salvation in the life to come. *Amen.*

Pſalms *for the Ninth Hour.*

Pſal. cxix. Part 17.

Verſes,

1. *THy teſtimonies, O Lord, are wonderful; therefore doth my ſoul keep them* *. * The wonderful depth of Wiſdom, admirable Equity and Purity of the Divine Revelations ſhould engage all men to obſerve them.

2. *When thy word goeth forth, it giveth light and underſtanding to the ſimple* †. † The Word of God cleared up to the mind, diſpels the darkneſs of ignorance, errour and ſinfulneſs.

3. *I opened my mouth, and drew in my breath: for my delight was in thy commandments* ‖. ‖ Obedience to God's Commandments, is the way of true delight, for the which the Righteous do pant, and breath forth their Souls in ardent Prayers.

4. *O*

4. *O look thou upon me, and be merciful unto me; as thou usest to do unto those that love thy Name* *.

*And such Persons may with a holy confidence beg, and also reasonably hope for the mercy and propitious favour of God.

5. *Order my steps in thy word, and so shall no wickedness have dominion over me* †.

† Temptations to evil shall not prevail, where both the steps or actions, and also the affections of the Soul, are regulated by the Laws of God.

6. *O deliver me from the wrongful dealings of men, and so shall I keep thy commandments* ||.

|| The injuries of men, must not cause us to disobey the Laws of God.

7. *Shew the light of thy countenance upon thy servant, and teach me thy statutes* *.

* 'Tis the light of Divine Grace that teacheth both the knowledge and obedience of God's holy Will and Commandments.

8. *Mine eyes gush out with water; because men keep not thy law* †.

† Not only our own sins, but the transgressions of others also are to be lamented.

Glory be to the Father ——
As it was in the beginning ——

The Prayer.

LOok upon me, O Lord, with the eyes of Grace and Mercy, and not in the rigour of Justice: Let not the wrongful dealings of others, or any wickedness of mine own, get so much dominion over me, as to swerve from those steps which Thou hast commanded me to observe and follow; from the which I cannot fall, whilst the light of thy countenance shines upon

upon me, and that mercy is extended unto me, which thou shewest unto them that love thy Name, through *Jesus Christ* ——

The Eighteenth Part.

Verses,

1. *Righteous art thou, O Lord; and true is thy judgment.*

2. *The testimonies that thou hast commanded, are exceeding righteous and true* *.

* God's commandments are called his Judgments, because they are the Rule by which he will pass Judgment upon all; and he is most Just, both in his Laws, and in his Judgments, according thereunto.

3. *My zeal hath even consumed me: because mine enemies have forgotten thy word* †.

† Great therefore is the zeal of the Righteous against all Transgressors of such just and holy Laws; whom he esteems his Enemies, because the Enemies of Truth and Justice.

4. *Thy word is tried to the uttermost, and thy servant loveth it* ||.

|| But his heart is inflamed with the love of God's Word, the truth and equity whereof hath appeared upon trial at all times.

5. *I am small, and of no reputation: yet do I not forget thy commandments* *.

*The most strictly conscientious persons do in all humility acknowledge themselves to be the meanest of his servants.

6. *Thy righteousness is an everlasting righteousness: and thy law is the truth* †.

† Obedience to the Law of God, is Truth everlasting, or the true way to everlasting Blessedness.

7. *Trouble and heaviness have taken hold upon me: yet is my delight in thy commandments* ||.

|| No troubles, whether outward or inward, can rob the Righteous of that delight which is the issue of their obedience.

8. *The righteousness of thy testimonies is everlasting: O grant me understanding, and I shall live* *. * The practical understanding of those holy Truths God hath testified or revealed, is that Righteousness which is immortal.

Glory be to the Father ——
As it was in the beginning ——

The Prayer.

MOst Righteous Lord God, give me a right understanding of thy Revealed Will, as the path that leads to everlasting Righteousness: inflame my Soul with an ardent love and delight in thy Laws, and with a discreet zeal against all the Transgressors thereof: Let a very humble and mean esteem of my self be the foundation of all my righteousness, lest it evaporate into vain-glory, and lose its reward which thou hast promised, through *Jesus Christ* ——

The Nineteenth Part.

Verses,

1. *I call with my whole heart: hear me, O Lord, I will keep thy statutes* *. * So prayeth the devout Soul for Grace and Obedience, not only with the lips, but with the whole heart.

2. *Yea, even upon thee do I call: help me, and I will keep thy commandments* †. † The discipline of the Law, and the devout use of Prayer, do support each other: The Law commands the use of Prayer, and Prayer obtaineth grace to keep the Law.

3. *Early in the morning do I cry unto thee: for in thy word is my trust* ||. || An holy confidence of God's Promises in his Word, prefers the Duty of Prayer before all other actions or concerns in the world.

4. *Mine*

4. *Mine eyes prevent the night-watches; that I may be occupied in thy word* *.

* Holy Meditations and Prayers, are, both night and day, early and late, the employment of the Righteous.

5. *Hear my voice, O Lord, according to thy loving-kindness: quicken me according as thou art wont* †.

† Whom God will vouchsafe to hear, and quicken their zeal, and holy endeavours, whilst they beg it upon the account of God's loving-kindness, not for any merits of their own.

6. *They draw nigh that of malice persecute me: and are far from thy law* ||.

|| Our ghostly Enemies are ever at hand to disturb our holy Resolutions and Devotions, in opposition to God's Commands.

7. *Be thou nigh at hand: for all thy commandments are true* *.

* To disappoint their assaults, God's assisting Presence is to be implor'd, who will not be wanting to his own Truth.

8. *As concerning thy testimonies: I have known long since, that thou hast grounded them for ever* †.

† The foundation of which Truth, which is the Word of God, is from everlasting, and the true way to that Blessedness that shall last for ever.

Glory be to the Father ——
As it was in the beginning ——

The Prayer.

NIght and Day will I call upon Thee, O Lord, and that not with my lips alone, but with my whole heart; humbly beseeching Thee to be ever nigh at hand to disappoint all the subtil practices of the Devil and his Angels, who continually lay snares to entrap me, and

maliciously persecute me, for my love and obedience to thy most holy Laws, which are grounded upon everlasting Truth, and lead to everlasting Life, through *Jesus Christ* ——

The Twentieth Part.

Verses,

1. *O consider mine adversity, and deliver me: for I do not forget thy law* *.

* That we may be delivered from the temptations of our spiritual Adversaries, we must be mindful both of the Precepts and Promises of God's Word.

2. *Avenge thou my cause and deliver me: quicken me according to thy word* †.

† According to these Promises we must pray to have the cause of our contest with the Devil to be vindicated, and our endeavours to resist him to be quickned.

3. *Health is far from the ungodly: for they regard not thy statutes* ‖.

‖ These endeavours for the health of the Soul, are not regarded by such persons as have not God in their thoughts and desires.

4. *Great is thy mercy, O Lord: quicken me as thou art wont* *.

* But the Righteous are frequently sensible of God's mercy, in quickning them to their duty: And even —

5. *Many there are that trouble me and persecute me; yet do I not swerve from thy testimonies* †.

† Even in the greatest and most troublesome temptations of their numerous Adversaries, continue firm and upright in their innocence and obedience.

6. *It grieveth me when I see the transgressors: because they keep not thy law* ‖.

‖ And are grieved also to see others, in the time of temptation, to fall away.

7. *Con-*

7. *Consider, O Lord, how I love thy commandments: O quicken me according to thy loving-kindness* *.

* And this their love and obedience unto God, moves him the more to quicken and encrease their zeal therein.

8. *Thy word is true from everlasting: all the judgments of thy righteousness endure for evermore* †.

† All the acts both of God's Mercy and Judgment, are according to the equity of his Precepts, most righteous and immutable.

Glory be to the Father ——
As it was in the beginning ——

The Prayer.

CONsider, O Lord, how adverse to my holy resolves are the continual temptations of my ghostly Enemies: and withal remember the love I have to thy Law, and zeal to thine Honour: Deliver me from the one, and quicken me in the other, that I neither swerve from thy Testimonies, or be dull and dead-hearted in my obedience thereunto: Give me a heart to lament both my own, and the transgressions of others; that I may escape that bitter weeping and wailing of the nether hell: from the which, good Lord, deliver me, through the merits and mediation of *Jesus Christ* ——

The One and Twentieth Part.

Verses,

1. *Princes have persecuted me without a cause: but my heart standeth in awe of thy word* *.

* Stand in awe, and sin not, whatever persecutions may arise from any of the powers either of earth or hell.

2. *I am as glad of thy word, as one that findeth great spoils* *.

* The spoils of our ghostly Enemies are taken through delight in God's Word.

3. *As for lyes, I hate and abhor them: but thy law do I love* †.

† The love of the Truth, and hatred of all Falshood, whether in Opinion or Conversation, are the inseparable qualifications of a righteous Soul.

4. *Seven times a day do I praise thee: because of thy righteous judgment* ||.

|| The righteousness of God's Laws, and of all his Judgments according thereunto, excite the devout Soul to praise him continually.

5. *Great is the peace they have who love thy law: and they are not offended at it* *.

* The fruit of Righteousness is Peace, which cannot be disturbed by whatever may befall for Truth and Righteousness sake.

6. *Lord, I have looked for thy saving health: and done after thy commandments* †.

† He hopes for Salvation in vain, who lives not in obedience to God's most holy Law.

7. *My soul hath kept thy testimonies, and loved them exceedingly* ||.

|| 'Tis zealous affections to do whatever God commands, which produce a sincere and constant obedience thereunto.

8. *I have kept thy commandments and thy testimonies: for all my ways are before thee* *.

* Both holy affections and holy actions do flow from the serious consideration of God's Omnipresence.

Glory be to the Father ——
As it was in the beginning ——

The Prayer.

MOst Blessed Lord, before whom are all the ways of men; let this consideration make me sincere and upright, both in all the affe-

affections of my heart, and the actions of my life: standing more in awe of sinning against Thee, than to incur the greatest of troubles from all the Princes and Powers of the World: And grant unto thy Servant that peace which is the fruit of righteousness, even peace and saving health, through *Jesus Christ* ——

The Two and Twentieth Part.

Verses,

1. *Let my complaint come before thee, O Lord: give me understanding according to thy word* *. * A right understanding of what God commands and promises in his Word, is continually to be beg'd by Prayer.

2. *Let my supplication come before thee: deliver me according to thy word* †. † As also to be delivered from all ignorance and errour, whether in opinion or conversation.

3. *My lips shall speak of thy praise: when thou hast taught me thy statutes* ||. || As the Praises of God do best become the Obedient and Wise; so they mis-beseem the lips of Sinners.

4. *Yea, my tongue shall sing of thy word: for all thy commandments are righteous* *. * The Equity of God's Law, is the exultation of all holy men, and the constant burden of divine Songs.

5. *Let thine hand help me: for I have chosen thy commandments* †. † To obey God's Will by the assistance of his Grace, is the choice of every wise man.

6. *I have longed for thy saving health, O Lord: and in thy law is my delight* ||. || He that loves his Soul's health, and longs for it, will also love and delight in the Commandments of God, as the way thereunto.

7. *O let my soul live, and it shall praise thee: and thy judgments shall help me* *.

* God is praised by the life of Grace and Obedience, and such shall be supported by his righteous Judgments.

8. *I have gone astray like a sheep that is lost: O seek thy servant, for I do not forget thy commandments* †.

† Though the best men do sometimes err from the sacred paths of God's Commandments, yet they are not withal unmindful of that obedience they owe thereunto.

The Prayer.

BLessed *Jesu*, who camest into the World to seek and save that which was lost; vouchsafe to seek and save me, too often wandring like a lost sheep in the manifold bye and too much beaten paths of vanity and iniquity: bring me home into thy fold, who art the great Shepherd and Bishop of our Souls; that being saved with the remnant of the true *Israelites*, I may sing thy Praises with the Celestial Choir of holy Angels and Saints for ever, saying,

Glory be to the Father ——
As it was in the beginning ——

OUR Father, which art in Heaven, &c.

CHAP.

CHAP. V.

Of Meditation for the Evening.

THE light of Nature dictates an Evening and a Morning Sacrifice due unto God: Not only Jews and Christians, but Heathens and Turks, all Men of all Persuasions observe it. The holy Patriarch *Isaac* applied himself to holy Meditations in the Evening *. The great Prophet *Elijah* confounded all the Prophets of *Baal*, by bringing down Fire from Heaven, by the power of his Prayers with the Evening Sacrifice ||.

* Gen 24. 63.
|| 1 King. 18. 36.

At this time prayed *Ezra*, chap. 9. 5. And so did holy *David* *: And so did the Son of *David*, our blessed Lord himself ||: And he commands us to do so also, both by Precept *, and by that Parable of the Labourers sent out into the Vineyard by the Lord thereof, as at other times, so *at the last hour of the day*; and these were as well paid as the former.

* Psal. 55. 18. & 141. 2.
|| Luk. 6. 12.
* Mar. 13. 35.

Despair not then (O my Soul) of the forgiveness of thy sin, if thou dost truly repent, though it be in the evening of thy life: but then it concerns thee to be active and industrious in the service of thy Lord, having been all the day of thy former life idle and negligent therein: And as at other times, so now, neglect not to offer up thine Evening Sacrifice unto God. For,

I.

'Twas in the evening of Time, the Blessed Son of God came down from Heaven, for the Redemption of the World. If then Christ be anew formed in thee, now and every evening bless

bless God for thy Renovation, and with all joyful exultation, say with the blessed Mother of our Lord :

St. *LUKE*, chap. i.

Verses,

46. *MY soul doth magnifie the Lord: and my spirit hath rejoyced in God my Saviour* *.

* 'Tis the greatest joy of the devout Soul to praise the Lord: my Soul shall be satisfied as with marrow and fatness, when my mouth praiseth Thee with joyful lips, *Psal.* 63. 3.

47. *For he hath regarded the lowliness of his hand-maiden* †.

† 'Twas a great respect our Lord had to the humble and gracious disposition of this blessed Virgin, to humble himself to be made Man in her sanctified Womb.

48. *For behold, from henceforth all generations shall call me blessed* ||.

|| Since all the Nations of the Earth are blessed by the holy Seed of her immaculate Body.

49. *For he that is mighty hath magnified me: and holy is his name* *.

* God's Almightiness is most manifested by his Mercifulness; and in respect of both, his Name is Great, Wonderful and Holy.

50. *And his mercy is on them that fear him, throughout all generations* †.

† In every Nation, he that feareth God, and worketh righteousness, is accepted of him, *Act.* 80. 35.

51. *He hath shewed strength with his arm: he hath scattered the proud in the imagination of their hearts* ||.

|| By the *arm* of the Lord, is meant the Son of God, *Isa.* 53. 1. the strength of whose Wisdom appeared, in confounding the fond imaginations of the proud Pharisees, and all such as justifie themselves.

52. *He*

52. *He hath put down the mighty from their seat: and hath exalted the humble and meek* *. * And in casting out the Prince of this world, *Joh.* 12. 31. and all the spirits of pride and vengeance, and in raising up fallen Man from under the power and tyranny of the Devil and his Angels.

53. *He hath filled the hungry with good things: and the rich he hath sent empty away* †. † Such as hunger and thirst after righteousness, shall be satisfied; but they who are pure in their own eyes, and justifie themselves, are rejected: for he came not to call the righteous, *in their own conceits*, but sinners to repentance, *Matth.* 9. 13.

54. *He remembring his mercy, hath holpen his servant Israel: as he promised to our fore-father Abraham and his seed for ever* ||. || To all the spiritual Sons of the faithful *Abraham*, do the Promises of God in Christ appertain.

Glory be to the Father ——
As it was in the beginning ——

The Prayer.

O Blessed *Jesu*, the eternal and only begotten Son of God, who for us Men, and for our Salvation, came down from Heaven, and was incarnate by the Holy Ghost of the Virgin *Mary*, and made Man: By the Merits and Mysteries of thy holy Incarnation, and miraculous Birth of a spotless Virgin, I humbly beg a lowly, humble, pure, and virgin-heart, for 'tis only such a heart thou regardest for thy habitation and abode, and 'tis only such a heart cleaves stedfastly unto thee, by the ardent love, awful fear, and sincere service of thy Sacred Majesty, who livest and reignest with the Father, *&c.*

The

The XCVIII^th *Psalm* paraphrased,

Being

A Thanksgiving for the Redemption of the World by the Son of God.

Verse 1. O *Sing unto the Lord a new Song:* Praise him for the Renovation and Redemption of the World, wherein *he hath done marvellous things*; even such as the Angels of Heaven desire to look into, 1 *Pet.* 1. 12.

Canticum novum dicitur, quia respicit sæculum novum, sive Evangelicum.

2. *With his own right hand*, by his works of Righteousness, *and with his holy arm*, the extent of his Piety, *he hath gotten himself the victory* over the World, the Flesh, and the Devil, Sin, Death and Hell.

3. *The Lord declared his salvation*, which under the Law was shadowed in Types and Figures; but now, under the Gospel, *his righteousness*, whereby he justifies, and saves; *He hath openly shewed in the sight of the Heathen*, not to the Jews only, but to the Gentiles also.

4. *He hath remembred his mercy* in the promise of Salvation, *and his truth* in the performance of this Promise *towards the house of Israel*, to them was the Promise of the *Messias:* but upon his appearance, *all the ends of the world have seen the salvation of our God.* And therefore,

5. *Shew your selves joyful unto the Lord, all ye lands.* Since all have seen his salvation, 'tis very meet and just, and our bounden duty, that all should *sing, rejoyce, and give thanks*; for, Salvation from Eternal Death, to Life Everlasting, is the greatest cause of joy and thanksgiving.

Praise

Praiſe the Lord upon the Harp, which myſtically repreſents the heart of man: *ſing to the Harp*, open your lips to ſhew forth his praiſe, *with a Pſalm of Thankſgiving*, as wherein the Praiſes of God are divinely celebrated. 6.

With trumpets alſo and Shawms, all kind of muſical Inſtruments to elevate the heart, *to ſhew your ſelves joyful before the Lord the King*, who is beſt pleaſed with joy, exultation and delight in his ſervice. 7.

Let the Sea make a noiſe, and all that therein is, even all the Inhabitants of the Iſles of the Sea: *the round world, and they that dwell therein*, they that dwell in the Continent alſo. 8.

Let the floods clap their hands, and let the hills be joyful together before the Lord; both they that dwell in the low Valleys, and they that inhabit in the hilly Countries, have equal cauſe of joy and thankſgiving unto the Lord, of all men, and all places: *for he is come to judge the earth*; to ſeparate the precious from the vile, which is done in this life, by the Preaching of the Goſpel in truth and purity, and exerciſing the power of the Keys. For thus, 9.

With righteouſneſs ſhall he judge the world, and the people with equity; abſolving from their ſins the penitent and contrite, but binding upon their Souls the ſins of the Obdurate. 10.

Glory be to the Father ——
As it was in the beginning ——

'Tis thy duty, O my Soul, as to praiſe God for the Redemption of the World, ſo to pray unto him, that he would have mercy upon all Men, and diſplay the ſacred beams of his holy Goſpel over all the Nations of the earth, that they may come to the knowledge of Grace

and

and Salvation, through *Jesus Christ*. Pray we therefore for all Men, and with all Christian People, in the words of God's Holy Spirit:

PSALM lxvii.

Verse 1. GOD be merciful unto us, and bless us: and shew us the light of his countenance, and be merciful unto us.

2. That thy way may be known upon earth: thy saving health among all nations.

3. Let the people praise thee, O God: yea, let all the people praise thee.

4. O let the nations rejoice and be glad: for thou shalt judge the folk righteously, and govern the nations upon earth.

5. Let the people praise thee, O God: let all the people praise thee.

6. Then shall the earth bring forth her encrease: The Inhabitants of the Earth encrease in the Graces of the Spirit, and be fruitful in all good Works: and God, even our own God, shall give us his blessing.

7. God shall bless us, and all the ends of the world shall fear him. And with one heart and with one mouth glorifie the Lord, and say,

Glory be to the Father ——
As it was in the beginning ——

II.

'Twas at this Hour my blessed Lord, having first washed his Disciples feet, did institute, consecrate and administer the blessed Sacrament of his most holy Body and Blood: and the next Day, at the same Hour, he was taken down from the Cross.

I have

I have great reason then, at this Hour, with all thanksgiving and devotion to commemorate the infinite Love of my Redeemer, in giving himself not only to be the Price of my Redemption, by his Death upon the Cross, but also to be the Food of my Soul in that blessed Sacrament; humbly beseeching his gracious Majesty, that the Merits of the one may be applied to my Soul in the devout and reverent Participation of the other.

But I will not presume to come to thy Table, O merciful Saviour, having not first washed my polluted feet, and the disordered affections of my Soul, with the tears of godly sorrow: having not by true repentance taken down the pride of this corruptible flesh, laid aside and abjur'd all my sins, that so with clean hands, and a pure heart, I may receive the holy Communion of thy precious Body and Blood, not to my condemnation, but to the eternal Salvation of my Soul.

When my Blessed Saviour gave up the ghost, there was a great Earthquake: intimating unto me how greatly the earthy part of my Soul should tremble at the apprehension of every sin, for which my Saviour suffered.

When his crucified Body was taken from the Cross, 'twas embalm'd with Myrrh, Aloes, and sweet Odours, and afterward enwrapt in fine and clean Linnen.

And thus ought I to receive the Sacramental Body of my Lord with the bitter Aloes of godly sorrow for my sins, with the Myrrh of mortification, and with the sweet Odours of all Christian Vertues; not presuming to receive the same, but into a clean heart, and to preserve the same pure and undefiled.

The

The XVth Psalm *paraphrased.*

1. LORD, *who shall dwell in thy tabernacle?* be entitled to the solemn Worship of thy House, and continue a true Member of thy Church militant here below? *Or who shall rest upon thy holy hill?* be admitted into the Rest and Felicity of thy Saints in Heaven above?

2. *Even he that leadeth an uncorrupt life*, unspotted of the world, unstained by the flesh, uncorrupted by the Devil: *and doth the thing that is right:* Beneficence, or to do good, as Innocence to do no evil, are equally necessary to Salvation: *and speaketh the truth from his heart*; whose heart thinketh, and whose mouth speaketh the truth: without which knowledge and profession of the truth, there can be no righteousness either of Innocence or of Beneficence in the actions of life.

3. *He that hath used no deceit in his tongue, nor done evil to his neighbour*; who hath neither in his words deceived, nor in his deeds wronged any: *and hath not slandered his neighbour*; either, First, being too credulous to believe an evil report of any; or, Secondly, aggravating and making worse the mistakes and miscarriages of others; or, Thirdly, blazoning them abroad to his disgrace.

4. *He that setteth not by himself*, is not conceited of his own worth or esteem, wisdom or holiness; *but is lowly in his own eyes*, hath a mean and low opinion of himself, of his deserts, parts and performances: or (as according to another reading) discountenanceth a vile person in his wickedness; *and maketh much of them that fear the Lord*, by commending and giving all respect and encouragement to such.

He

He that ſweareth to his neighbour, in the promiſe of any benefit, whether by loan, or gift; *and diſappointeth him not*, but is as good as his word unto him; *though it be to his own hindrance*, in reſpect of his preſent worldly intereſts. 5.

He that hath not given his money upon uſury, neither lending, nor giving ought unto any, upon the hopes of temporal advantage thereby, forbidden by our Lord, *Luke 6. 35. nor taken reward againſt the innocent*; that will not be fee'd or bribed to ſpeak or act any thing againſt truth and innocence. 6.

Whoſo doth theſe things carefully, conſcientiouſly, conſtantly, *ſhall never fall* from the ſtate of Grace, but paſs through that to the ſtate of Glory, *to reſt upon God's holy hill*, or to enjoy eternal Reſt in the high and holy Heavens, where the language conſtantly uſed, is, 7.

Glory be to the Father ——
As it was in the beginning ——

III.

'Twas at this time of the day my bleſſed Lord being riſen from the Dead, appeared to two of his Diſciples going to *Emaus*: with whom diſcourſing, and by whom being entertained, he was *known of them by breaking of bread.* Luk. 24. 13, *ad* 31.

O how good and profitable a thing it is to ſpeak of the holy *Jeſus* with affectionate Deſires and Devotions! but much more effectual are good Deeds, than good Words. Friendly Diſcourſes upon Divine Subjects are profitable, but Charitable Entertainments are more acceptable to the Court of Heaven.

To hear, from the bleſſed mouth of our Lord himſelf, the holy Scriptures expounded, did undoubtedly raviſh the minds of theſe Diſciples:

but yet their eyes were not opened to know the Lord, till charity enlarged their hearts to invite, nay, to compell their fellow-traveller to eat bread and lodge with them. *Tene hospitem si vis agnoscere Salvatorem*, Aug.

'Tis divine Charity that passeth all things for illumination: were my heart throughly enfir'd with this celestial flame, I could not be destitute of the light of Truth; for fire and light, both spiritual and material, are inseparable.

To these hospitable Disciples our Lord was known, in the breaking of bread: and thus he is especially known and entertained also in that Celestial Bread of the blessed Eucharist, to the great and endless comfort of every worthy Communicant. And they who are such, their hearts do burn within them, with the sacred fire of love to the Lord *Jesus*, whom with the eye of Faith they behold present in that great Mystery of *breaking of bread.*

Lord, evermore give us this bread; feed our Souls with thy most precious Body and Blood, as a pledge and assurance *to eat bread with thee in the Kingdom of God for ever.* Amen.

Two Evening Prayers out of the Greek *Liturgies.*

AT Evening, at Morning, and at Noonday will we praise Thee, bless Thee, and give Thee thanks, and withal pray unto Thee, O most merciful Lord of all: Let our Prayer be set forth in thy sight, as the Incense; and let not our Hearts be enclined to any thing that is evil: Deliver us from all them that hunt after our Souls to destroy them, for our eyes are upon Thee, O Lord, and in Thee have we

put

put our trust, O Lord our God, let us never be put to confusion. *Euchol.* p. 194.

II.

O God, Great and Wonderful, who by thine ineffable Providence, and abundant Goodness, dost govern all things: who, together with the good things of this life, hast promised to give us the Kingdom of Heaven: who hast preserved us this day, and therein conferr'd many of thy Graces upon us: vouchsafe also that we pass the remnant of this day unblameably before thy holiness, worshipping Thee alone, who alone art our God, and to Thee we ascribe, Father, Son and Holy Ghost, all glory ——

An Evening Self-Examination, out of Euseb. Emyssenus.

LET us consider, whether we have passed through all the actions of this day without sin; without envy, murmuring, or the scandalizing of any: Let us consider, what we have said, or done, to the encrease of our own godliness, or to the edification of others: Let me bethink my self, have I told no lye to day, or sworn or forsworn my self; hath no immoderate anger, or evil concupiscence overcome me; have I done no good to any; nor groaned in spirit, for fear of the torments of hell.

Who will restore unto me this day again, which I have lost in the croud of vain imaginations, in the mire of sensual lusts, and in the rubbish of worldly vanities ——

The CXLV^th^ *Psalm* is an Epitome of all the Praises of God diffused through the whole Book

of holy Scripture, and 'twas one part of the daily service of God in his Temple: And R. *Kimchi* saith, 'twas said three times every day by the more devout People of the *Jews*: 'tis therefore most meet it should daily, by every good Christian, be devoutly used: say then, with thy most ardent desires to extol the glory of God:

PSALM cxlv.

Verse 1. *I Will magnifie thee, O God, my King: and I will praise thy Name for ever and ever.*

2. *Every day will I give thanks unto thee: and praise thy Name for ever and ever.*

3. *Great is the Lord, and marvellous worthy to be praised: there is no end of his greatness.*

4. *One generation shall praise thy works unto another: and declare thy power.*

5. *As for me, I will be talking of thy worship: thy glory, thy praise, and wondrous works.*

6. *So that men shall speak of the might of thy marvellous acts: and I will tell of thy greatness.*

7. *The memorial of thy abundant kindness shall be shewed: and men shall sing of thy righteousness.*

8. *The Lord is gracious and merciful: long-suffering, and of great goodness.*

9. *The Lord is loving unto every man: and his mercy is over all his works.*

10. *All thy works praise thee, O Lord: and thy Saints give thanks unto thee.*

11. *They shew the glory of thy Kingdom: and talk of thy power.*

12. *That thy power, thy glory, and the mightiness of thy Kingdom, might be known unto men.*

13. *Thy Kingdom is an everlasting Kingdom: and thy Dominion endureth throughout all ages.*

The

The Lord upholdeth all such as fall: and lifteth 14.
up all those that are down.

The eyes of all wait upon thee, O Lord: and thou 15.
givest them their meat in due season.

Thou openest thine hand: and fillest all things 16.
living with plenteousness.

The Lord is righteous in all his ways: and holy 17.
in all his works.

The Lord is nigh unto all them that call upon him: 18.
yea, all such as call upon him faithfully.

He will fulfil the desire of them that fear him: he 19.
also will hear their cry, and will help them.

The Lord preserveth all them that love him: but 20.
scattereth abroad all the ungodly.

My mouth shall speak the praise of the Lord: 21.
and let all flesh give thanks unto his holy Name for ever and ever.

Glory be to the Father ——
As it was in the beginning ——

An Evening Hymn.

NOw that the sable mantle of the night [light:
O'er-spreads the earth, and veils the chearful
O Lord, who art of light and life the spring,
Of Grace and Glory the Eternal King:
Upon thy Servant cause thy face to shine,
And save me, for thy mercy's sake divine.
Forgive me what I have offended in
This day, by thought, or word, or deed of sin:
For my sweet Saviour's sake, propitious be
To him who now pours forth his soul to Thee.
All Glory be to thine eternal merit.
Most blessed Father, Son, and Holy Spirit. Amen.

CHAP. VI.

Of Bed-time Meditations.

I.

Rev. 1. 8. Isa. 44. 6. I Am *Alpha* and *Omega*, the *Beginning* and the *End*, the *First* and the *Last*, saith the Lord: from the Lord I have my Beginning, and he is the End of my Being.

'Tis therefore meet and just, and thy bounden duty, as to begin, so to end the day with the service of thy God: to make the out-goings of the Morning and of the Evening to praise him, who hath made the Night and the Day.

Ps. 79. 17, *The day is thine, and the night is thine: Thou hast prepared the light and the Sun.*

— 18. *Thou hast set all the borders of the earth: Thou hast made the Summer and the Winter.*

II.

Luk. 22. 44. & 23. 53, &c. 'Twas at this Hour my dear Redeemer was in a bitter Agony, and sweat great drops of Blood, under the pressure of the sins of men, and out of a sad apprehension of his ensuing sufferings for the same.

'Twas at this Hour also, our Lord was laid in the Grave, and lamented by the Women that followed him to his Death.

Now then let tears distil from thine eyes, in the devout remembrance of that precious Blood which flowed from thy Saviour's veins: Thy miscarriages and offences this very day, of omission and commission; of ignorance and knowledge; of negligence and wilfulness; of thought and desire, word and deed: if they be not washed away in this Blood of thy Lord, they

they will involve thee in blackness of darkness for ever, and in the horrid sleep of death, from whence there is no waking. O then cast them out of thy heart, by a plenary particular Confession of all thy this days enormities; wash away the filth and pollution of them with the tears of godly sorrow, which being intermix'd with Faith in the Blood of Christ, makes an healing salve for thy sin-sick Soul.

O blessed *Jesu*, Saviour of the World, save me and deliver me from all mine offences: nail them to thy Cross; bury them in thy Grave; let them never rise up in judgment against me, to my condemnation at the last Great Day.

And oh, that now, upon the religious contemplation of my Saviour's Burial, I could bid adieu to this wicked world, and to all the pomps and vanities thereof: that being delivered from the iniquities of this sinful life, I may escape the bitter wailing and weeping of the wicked in the life to come.

Psalms *for the Compline, or Bed-time.*

The IVth Psalm *paraphrased.*

O *God*, the Donor, Preserver and Rewarder *of my righteousness, thou hast set me at liberty* from the bondage of sin, and of Satan, *when I was in trouble* through the tyranny they exercised over me: *have mercy upon me, and hearken unto my prayer*, that I be no more involved in that sad condition, which it highly concerns all Men to avoid. Verse 1.

O ye sons of men, of the old *Adam*, *how long will ye blaspheme mine honour*, advancing the Creature above your Creator, *and have such plea-* 2.

sure in vanity, take such delight in what is empty, vain, and satisfies not, *and seek after leesing*, pursuing the lying delights of this wicked world?

3. *Know this* for your instruction, *that the Lord hath chosen to himself the man that is godly*, hath selected from among the children of men, certain vessels of honour devoted to his service: and were I so happy as to be one of these elect People of God, holy and separate from the vanities of the world, I could not doubt but *when I call upon the Lord, he will hear me.*

4. *Stand in awe, and sin not*; or, Fear the Lord, and depart from evil: And that you may do so, *commune with your own heart*, examine what thoughts, what desires do harbour in every corner of your heart, *in your chamber, and be still*; in the silence of the night, recollect the actions of the day silently and closely, that ye may do it exactly: and having cleansed your hearts,

5. *Offer unto God the sacrifice of righteousness*, vow unto him a new obedience to his holy Will and Commandments, which is the rule of righteousness; and if you perform this Vow, you may with some assurance *put your trust in the Lord*, especially for spiritual blessings in heavenly places in Christ; not greedily desiring, with most men, the good things of this life.

6. *There be many that say, Who will shew us any good?* meaning worldly goods: but the Man that is godly, doth say,

7. *Lord, lift thou up the light of thy countenance upon us.* By the *Lord*, (saith one) is meant the Father; by *his Countenance*, the Son; and by the *Light of his Countenance*, the Holy Ghost, whose light of Grace and Truth enbeams our Souls to the hopes of the eternal light of Glory.

Thou

Thou hast put gladness in mine heart : cordial joy is a beam displayed from the light of God's Countenance : *since the time their corn and wine and oil encreased :* such encrease adds nothing to the true joy of the heart, which consists in being rich towards God, not to the world. 8.

I will lay me down in peace and take my rest : being confident of thy grace and favour, I shall sleep securely, not fearing the worst of evils this night can befal ; *for 'tis thou, Lord, only that makest me dwell in safety :* To whom be all 9.

Glory even to the Father ——
As it was in the beginning ——

Psalm XXXI. *to the Seventh Verse.*

IN thee, O Lord, as a powerful Protector, *have I put my trust,* that my Hopes in thee may prevent my Fears, against which I also pray, *let me never be put to confusion* ; not eternally, though I temporally suffer for my due correction : *deliver me in thy righteousness* ; not for mine, but for thine own righteousness sake, who hast promised deliverance to them that trust in thee. Verse 1.

Bow down thine ear of mercy, *and hear me,* being bowed down in misery, and the proper object of mercy : *make haste to deliver me :* Come, holy *Jesus* my Redeemer, come quickly to deliver me, that I fail not in my temptations and troubles. 2.

And be thou my strong rock, that I may stand firm against every shock of temptation, *and my house of defence,* like a house built upon a rock ; sure is my defence, whilst my sure trust is in thee ; *that thou mayest save me :* In no other do I seek for Salvation, 3.

For

4. *For thou art my strong rock and my castle*, which renders me inexpugnable by all the assaults of my Adversaries: *Be thou also my guide*, that I neither presume too much upon thy favour, nor yet despair of thy mercy, but betwixt these extreams *lead me* in the right way, *for thy name's sake*; not for any desert in me, but that thy Name may be glorified by me.

5. *Draw me out of that net* of inveigling temptations, *which they*, my ghostly adversaries, *have privily laid for me*, suggesting evil, under the shew and pretence of what is good: *for thou art my strength*, against which no powers of earth or hell can prevail.

6. *Into thy hands I commend my spirit*: So prayed my blessed Redeemer, when he gave up the ghost; and so will I ever say to him who died for me, *Into thy hands* who art mighty to save, *I commend my spirit*, in all the concerns of its health and salvation. *For thou hast redeemed me, O Lord, thou God of Truth.* O suffer not that Soul to perish, which thou so dearly hast purchased.

Glory be to God the Father, who hath Created me and all the world.

Glory be to God the Son, who hath Redeemed me and all mankind.

Glory be to God the Holy Ghost, who hath Sanctified me, and all the elect people of God.

Psalm XCI. *To be used at this time, by the Direction of St.* Basil.

Verse 1. WHoso *dwelleth*, and flitteth not, but continueth *under the defence of the most High*, in a holy and humble confidence of the protection of the most high God of Heaven, *shall abide*

abide under the shadow of the Almighty, be continually protected by him who hath all might and power to defend: And therefore,

2. *I will say*, not with my lips only, but with an affectionate heart *unto the Lord*, who seeth and enclineth to the secret desires of the Soul; *Thou art my hope*, even all the happiness I hope for: *and my strong hold*, against all my weaknesses and defects: *my God, in him will I trust*; not presuming upon any power that is either in or from my self, or from any other. Doubt not then, O my Soul;

3. *For he shall deliver thee from the snare of the hunter*, that great Pursuer of Souls into sin and death, the Devil: *and from the noisome pestilence*, the pestilential tongues of Scoffers, Detractors, Slanderers, *&c.*

4. *He shall defend thee under his wings* of merciful protection, *and thou shalt be safe under his feathers*; as the hen gathereth her chickens under her feathered wings, when any storm or danger appears: *His faithfulness and truth*, in keeping promise with his people, *shall be thy shield and buckler* against all the fiery darts of the Devil.

5. *Thou shalt not be afraid for any terrour by night*, of any terrifying dreams, or black illusions suggested by the spirits of darkness: *nor for the arrow that flieth by day*, more open assaults of the Devil.

6. *For the pestilence that walketh in darkness*, such diseases as secretly and in the night-season do unperceivably infect either the soul or body: *nor for the sickness that destroyeth in the noon-day*, which do more openly and in the day-time seize and consume this mortal life.

A thou-

7. *A thousand shall fall beside thee, and ten thousand at thy right hand*; many shall fall away into errour and into sin, to their ruine, who presumed to be numbred among the Sheep of *Christ*, on his right hand; *but it shall not come nigh thee*, thou shalt not thus miserably fall either into sin or condemnation.

8. *Yea, with thine eyes shalt thou behold and see the reward of the ungodly*, to thine unspeakable consolation, not for their distress, but that thou hast escaped the same recompense of evil works.

9. *For thou, Lord, art my hope*; and whilst he is so, O my Soul, *thou hast set thy house of defence very high*, for 'tis setled in him who dwelleth in the high and holy Heavens: And therefore thou mayst be confident, that

10. *There shall no evil*, either of sin that is mortal, or of punishment that is eternal, *happen unto thee*, casually befal thee, but through thine own fault: *neither shall any plague come nigh thy dwelling*, any temporal evils to afflict thee, but for thy good.

11. *For he shall give his Angels charge over thee, to keep thee in all thy ways*: Are they not all ministring Spirits, sent forth to minister to them that shall be heirs of Salvation? *Heb.* 1. 14.

12. *They shall bear thee in their hands*, be ready at hand powerfully to assist thee, *that thou hurt not thy foot against a stone*, stumble and fall not upon any rock of offence.

13. *Thou shalt go upon the Lion and Adder; the young Lion and the Dragon shalt thou tread under thy feet.* All the apostate crew of evil Angels, with all their poisonous infusions, thou shalt overcome and subdue: so the Lord promises also, *Luk.* 10. 19. *Behold, I give you power*

to

to tread on serpents and scorpions —— And the reason is added, saying,

Because he hath set his love upon me, therefore will I deliver him: All things work together for good to them that love God, *Rom.* 8. 28. *I will set him up* above his enemies round about: *because he hath known my name*, his knowledge being enspirited with love and obedience. 14.

He shall call upon me: to have a heart to pray rightly and reverently, is a great blessing: *and I will hear him*, so as to grant the requests of such as call upon me faithfully: yea, *I am with him in trouble*; and when his faith and patience, humility and obedience are throughly tried, *I will deliver him* out of all his troubles, *and bring him to honour*, promote him in the land of the living: For, 15.

With long life will I satisfie him, a life replete with all fulness of satisfaction; *and shew him my salvation*, or, manifest my self unto him, in whose presence is fulness of joy —— 16.

O remember me according to thy favour thou bearest unto thy people: and visit me with thy salvation.

That I may see the felicity of thy chosen, and rejoyce in the gladness of thy people: and give thanks with thine inheritance, who cease not, day and night, saying,

Glory be to the Father ——
As it was in the beginning ——

The

The Song *of* SIMEON,

Which is said by the Church at this Hour, as wherein we commend our selves unto the Lord, and desire we may both sleep and die in peace.

1. *LOrd, now lettest thou thy servant depart in peace* *, *according to thy word* ||

* Peace, in life and death, sleeping and waking, is the portion of the Lord's Servant alone: for *there is no peace, saith the Lord, to the wicked.* Isa. 48. 22.

|| 'Twas God's Promise, he should not die, till he had seen the *Messias* in the flesh.

2. *For mine eyes have seen thy salvation* *.

* The Saviour of the World is seen, as Man, only with the Eyes of Flesh; but as both God and Man, by the Eye of Faith.

3. *Which thou hast prepared before the face of all people* †;

† God was made Man, that the eyes of all flesh might see in whom to believe, and whom to follow as the Light of the World.

4. *To be a Light to lighten the Gentiles* *: *and to be the glory of thy people Israel* ||.

* Who sate in darkness, and in the shadow of death.

|| The greatest of all the wonderful Mercies shewed by God to his old People the *Israelites*, was, that of them Christ was born, and exhibited in the flesh.

Glory be to the Father ——
As it was in the beginning ——

The Prayer.

LIghten my darkness, O Lord, whose mysterious Incarnation and Nativity is the Light of the Gentiles, and the Glory of *Israel*; and by thy great mercy defend me from all the perils

perils and dangers of this night. O bleſſed Lamb of God, that takeſt away the ſins of the world, grant me thy peace, even peace with God, and peace with man; peace of Conſcience at home upon Earth, and the peace of the long home of Heaven: Such a peace the world cannot give; 'tis only attainable from thee, and by thee, and through thee, the Prince of Peace, who liveſt and reigneſt with the Father and the Holy Ghoſt, one God, *&c.*

IN the order of our Church Devotions, after this *Song of Simeon* follows the *Creed*; for ſince the end of our Faith is the Salvation of our Souls, it is very fit then that we both begin and end the day in the Confeſſion of the Faith: And as the Church in publick, ſo every devout Chriſtian in private, who reſolves to die in the true Faith, will not go to ſleep without it, but will ſay, before he go to bed, not ſlightly and cuſtomarily, but reverently and underſtandingly,

I believe in God the Father Almighty, Maker of Heaven and Earth; And in Jeſus Chriſt his only Son, &c.

All this I ſtedfaſtly believe: into this Faith I was baptized, and in this Faith 'tis the hearty deſire of my Soul and ſhall be my conſtant endeavour to continue unto my life's end.

Grant me, bleſſed Lord, in the profeſſion of this Faith, *to war a good warfare, and to finiſh my courſe*; that after this mortal life is ended, *I may receive from the author and finiſher of our faith, the crown of righteouſneſs, which is laid up,* I believe and hope, for me, as *for all thoſe that love his appearing.* 2 Tim. 4. 7, 8.

Prayers

Prayers for the Night, out of the Greek *Liturgy.*

I.

O God, Great and High, who dwellest in Light inaccessible; who hast made the Sun to rule the Day, and the Moon and the Stars the Night; let my Prayer be set forth in thy sight as the Incense: Help me to put on the armour of light: Defend me from the terrors of this night, and from every evil that walketh in darkness: Let my sleep be free from all diabolical illusions, idle and filthy dreams; and refresh my wearied spirits, to be renewed in thy service.

II.

Thy Commandments, O Lord, are a light unto my feet; O teach me thy righteousness and thy judgments: Lighten the eyes of my mind, that I sleep not in sin unto death: Let the Sun of righteousness shine into me, and dispel all darkness from my heart: By the custody of thy holy Spirit let my life be free from all molestation, and guide my feet in the way of peace: Direct me through the twilight of this life, and grant that I may see the early day to offer up my morning Prayers and Hymns unto thee; for thine is the power, thine is the kingdom: strength and glory is thine, blessed Father, Son, and Holy Ghost. *Amen.*

III.

O God, the Author of all good gifts, grant me such compunction of spirit in my bed, that I may rise to celebrate thy Name in the night-season, and pour forth my prayers before thee, both for my own sins, and the sins of all the people;

people; from the which, good Lord, deliver us all: For thou art good and gracious, and the great lover of men: To thee be all glory, bless'd Father, Son, and Holy Ghost, now and for evermore; *Amen.* *Euchol.* p. 36.

After these or other Bed-time Meditations, your usual Prayers, Confessions and Thanksgivings relating to the Day past, meditate,

As you Undress your self,

This Body of mine I am now stripping of its cloathing, is but the cloathing of my Soul, that's the Man in me, my Body is but the garment my Soul doth wear.

And 'tis not long e're I shall put off this body of flesh, as I now do the garments which cover its nakedness: And that I may do this in peace, and to my future happiness, my soul must be stript, and I must *put off concerning the former conversation the old man, which is corrupt according to deceitful lusts, and put on that new man, which after God is created in righteousness and true holiness.* Eph. 4. 21, 22.

Put on the Lord Jesus: That's thy clothing, that's thy ornament, O my Soul, to obey the Doctrine, and follow the Example of the holy Jesus; *making no provision to fulfil the lusts of the flesh:* For, *he that soweth to the flesh, shall of the flesh reap corruption; but he that soweth to the spirit, shall of the spirit reap life everlasting.* Rom. 13. 14. Gal. 6. 8.

When you lay aside your Garments.

Assist me, blessed Lord, wholly and altogether to cast away the works of darkness, and to put on the armour of Light; that when my

Body shall lie down in its bed of darkness, my Soul may pass into the Regions of Light, to live and reign with thee for ever.

When you go into Bed.

I will lay me down in peace and take my rest, for 'tis Thou only that makest me dwell in safety.

Or, II.

In the Name of my Lord *Jesus Christ*, who was crucified unto death, and laid in the Grave for me, I lay me down to rest, and to sleep: He vouchsafe to bless me, save and defend me, sleeping and waking: And may I evermore, blessed *Jesus*, rest in thy peace, live in thy fear, die in thy favour, and be raised by thy power unto life everlasting. *Amen.*

CHAP. VII.

Of Meditations and Psalms for the Night-season.

I.

Exod. 12. 29. Wisd. 18. 14. 15. 2 King. 19. 35. Heb. 1. 14.

'TWas in the Night, the Angel of the Lord destroyed all the First-born in the Land of *Ægypt*; and the Host of *Senacherib*, that besieged *Jerusalem*: Now then arise from thy bed of sloth and drowsiness, begging of God, with humble Prayers, that those Celestial Spirits who *are sent forth to minister for them who shall be heirs of salvation*, and more particularly that thy guardian Angel may both guide and protect thee; that no destroying Angel, no terrour of the night,

night, no pestilence that walketh in darkness, no fiery darts of the Devil, no arrows of temptation, by any filthy dreams, or noisome lusts, may infect and taint thy innocence, or disturb thy peace in the Lord.

For ye were sometimes darkness, but now are ye light in the Lord: walk therefore as children of the light. Eph. 5. 8.

And have no fellowship with the unfruitful works of darkness, but rather reprove them. — 11.

O blessed *Father of lights, with whom is no variableness, nor shadow of turning*; shew the light of thy countenance upon thy Servant, and save me, for thy mercies sake. Jam. 1. 17.

II.

'Tis in the Night, we generally believe the Son of man shall come to judge both the quick and the dead; and he hath commanded thee to watch for his coming, that he find thee not sleeping: remembring that *his coming shall be in flaming fire, rendring vengeance to them that obey not his Gospel*, whereof this is a part, *watch and pray*: confirmed by his own example, who continued all night in prayer unto God: by the example of holy *David*, frequently at his prayers in the night: of the Prophet *Isaiah*, *With my soul have I desired thee in the night; yea, with my spirit within me will I seek thee early*: and of the Prophet *Jeremiah*, *Arise, cry out in the night, in the beginning of the watches; pour out thine heart like water before the face of the Lord.* Mat. 25. 6. Mark 13. 36, 37. Luk. 6. 12. Psal. 6. & 63. & 119. Isa. 26. 9. Lam. 2. 19.

Thy heart may now most opportunely, most intensely, most freely and fully be poured out unto the Lord, whilst the cares and businesses of the day distract thee not; whilst no external objects, or tumultuous noise disturb thy other-

wise wandring imaginations, to withdraw thy heart from divine and celestial Contemplations.

Tu Christe somnum discute,
Tu rumpe noctis vincula:
Tu solve peccatum vetus,
Novumque lumen ingere.

III.

'Twas in the deep silence of the Night, thy blessed Saviour was born. And the Shepherds *who kept watch over their flock*, had therefore the happiness to receive the first tidings of Salvation by an Angel from Heaven. 'Tis now very seasonable to meditate upon those great Mysteries of Salvation, the Incarnation and Birth of thy Redeemer, the Holiness and Innocence of his Life, his whole nights Devotions and Prayers, the many Conspiracies against his Life, which he purposely assumed to lay down for the Sins of the World.

Luke 2. 7, 8.

'Twas in the Night (as being the cursed deeds of darkness) that thy Lord was apprehended in the Garden, and then bound with cords of violence, and by rude hands dragg'd and hurry'd to be arraign'd as a Malefactor, falsly accused, spit upon and buffeted, examined with intents of blood, judged and condemned: say then now, in the words of the holy Spirit of God,

PSALM ii.

Verses,

1. *WHy do the heathen so furiously rage together? and why do the people imagine a vain thing* *?

* By the *Heathen*, is meant Infidels, and such as be without the pale of the Church: By the *People*, Hereticks and Schismaticks within.

2. *The*

2. *The Kings of the earth stand up: and the Rulers take counsel together against the Lord, and against his anointed* *: Saying,

*This Prophecy is remembred to be fulfilled by the Conspiracies and Practices of the Chiefs both of the *Jews* and *Romans* against Christ, *Act.* 4. 25, 26, 27.

3. *Let us break their bonds asunder: and cast away their cords from us* †.

†By *Bonds*, are meant the Laws of Christ; and by *Cords*, those Promises, Threats, Exhortations, Examples — which draw our hearts to obey his Laws.

4. *He that dwelleth in heaven will laugh them to scorn: the Lord will have them in derision* ||.

|| The neglect and contempt whereof, God is said to deride, as seeing it to be the high-way to destruction.

5. *Then shall he speak unto them in his wrath: and vex them in his sore displeasure* *.

*For when he shall call such proud Contemners to account, it shall not be in mercy, but in wrath, to their eternal vexation and torment.

6. *Yet have I set my King upon my holy hill of Sion* †.

† 'Tis not the utmost malice of Men or Devils can weaken the Power or frustrate the Government of Christ in his Church.

7. *I will preach the law whereof the Lord hath said unto me* *, *Thou art my Son, this day have I begotten thee* ||.

* Nor hinder the publication of his Gospel received from God; || Founded in the eternal and temporal Son-ship of Christ, who was both begotten from all Eternity as the Son of God, and born in Fulness of Time as the Son of Man.

8. *Desire of me, and I shall give thee the heathen for thine inheritance: and the uttermost parts of the earth for thy possession* *.

* In respect of his Godhead, he is Lord of the whole Earth: In respect of his Manhood, he obtained, by intercession as Mediator betwixt God and Man, that all People, both *Jews* and *Gentiles*, be called to the state of Salvation through him.

6. *Thou shalt bruise them with a rod of Iron, and break them in pieces like a Potter's vessel* *.

* Whom he governs by subduing and mortifying their rebel lusts, both sensual and worldly.

10. *Be wise now therefore, O ye Kings: be learned, ye that are judges of the earth* †.

† Which is that true Wisdom, which chiefly all that are in Authority should learn, as by whose Power and Example others may be converted.

11. *Serve the Lord with fear: and rejoyce unto him with reverence* ‖.

‖ Both Fear and Joy are necessary qualifications in Religious Duties, that we neither be affrighted with the difficulty, nor pust up with the consolation that attends his service.

12. *Kiss the Son lest he be angry, and so ye perish from the right way: (if his wrath be kindled, yea, but a little) blessed are they that put their trust in him.*

* There is a Kiss both of Love and Honour, and of Obedience, the which in all respects is due to our Redeemer, the neglect whereof is the way to perish by his wrath, as to obey him and trust in him is the way of true Blessedness.

Glory be to the Father ——
As it was in the beginning ——

The Prayer.

O Blessed *Jesus*, in thee have I put my trust; let me never perish from the right way of that love and obedience I owe to thy Sacred Majesty: and let all the Nations of the Earth submit to thy Sceptre of Righteousness, that they perish not in thy wrath, but may inherit the blessings of them that put their trust in Thee, who art our only Saviour and Redeemer. *Amen.*

IV. *Me-*

IV.

Meditations for the Night.

THE Angels of Heaven *rest not day and night, crying, Holy, Holy, Holy Lord God of Hosts.* And if thou desirest to serve God upon Earth, according to the pattern of his Worship in Heaven; then let not thy sensual inclinations to sleep and ease, defraud thee of the happiness to join in the night, as well as in the Day, with the Celestial Choir, in the Praises of God.

For if this be done cordially, chearfully and constantly in this life, there will be no question of being admitted into that blessed Society, to glorifie God in a higher degree of perfection and joy in Heaven.

PSALM viii.

Which is believed to be divinely composed, for the Praise of God in the Night; because therein is mention of the Moon and of the Stars, and not of the Sun.

Verses,

1. O *Lord our Governour* *, *how excellent is thy Name in all the world* † ? *Thou hast set thy glory above the heavens* ‖.

* The Lord is Governour of all men, and of all things, by his Power and Providence; but especially of his Church and People, by his Righteousness and Truth.

† The glory of God's Name is celebrated in all the Parts of the World, more-especially in the Heaven above.

‖ And yet 'tis far above what those most Intelligent Beings, the Angels of Heaven, are capable to behold, or conceive, whose apprehensions are finite, but his Glory is infinite.

2. *Out of the mouths of very babes and sucklings hast thou ordained strength, because of thine enemies: that thou mightest still the enemy and the avenger* *.

* The most imperfect Beings have in them strength of argument sufficient to maintain both the Providence of God over all, and the dispensation of Grace and Salvation through *Jesus Christ*, against the most bitter Enemies of either: witness the cry of little Children, *Matth.* 21. 26. and the conversion of the World by illiterate Fisher-men.

3. *For I will consider the heavens, the work of thy fingers: the Moon and the Stars, which thou hast ordained* †.

† To consider the excellent Workmanship, Influences and Revolutions of the Heavens, and all the Hosts thereof ordained for the service of Man, and the highest Heaven also for his everlasting abode, enwraps the devout Soul with admiration of the love of God to Man.

4. *Lord, what is man, that thou art so mindful of him: and the son of man, that thou visitest him* ||?

|| Especially that frail sinful man should be so regarded by the great Lord of Heaven, as to be visited by him in the likeness of humane flesh.

5. *Thou madest him lower than the angels: to crown him with glory and Worship* *.

*Tho' Man be lower than the Angels above, yet is he adorned with eminence above all earthly things, and exacts subjection and obedience from them.

6. *Thou makest him to have dominion over the works of thy hands: thou hast put all things in subjection under his feet* †;

† God having given him power over all sublunary creatures, and made them to submit to his commmand and service:

7. *All sheep and oxen: yea, and the beasts of the field*;

8. *The fowls of the air, and the fishes of the sea: and whatsoever walketh through the paths of the seas* ||.

|| Even all the inhabitants of the Air, and of the Sea, and of the dry Land.

9. O

9. *O Lord, our Governour, how excellent is thy Name in the world!*

And therefore with Angels and Archangels, and all the Company of Heaven and Earth, I will magnifie God's holy Name, and praise him, saying,

Glory be to the Father ——
As it was in the beginning ——

V.

Meditations for the Night.

HOW aptly doth the darkness of the Night represent the gloomy shades of Death; wherein all those lightsome Consolations which this vain world affords, are buried in the grave of dark oblivion? That's *the land where all things are forgotten.* Psal. 88. 12.

The living know that they shall die, but the dead know not any thing: and Sleep is the image, the brother of Death; in many respects they resemble each other; for, Eccl. 9. 5.

1. In both thou art blind, deaf, dumb; only Death is a longer and more perfect privation of Sense.

2. *In both thou art at rest from thy labours, and thy works follow thee*; being often represented to thy Fancy by way of Dream; but more fully and clearly to thy Conscience, when thou shalt awake to Judgment. Rev. 14. 13.

3. Both are temporary: For as thou dost daily awake from thy natural Sleep, and arise from thy Bed, upon the approach of the Day; so certainly shalt thou awake from the sleep of death, and be raised out of thy bed of clay (the Grave) when the day of the Lord shall come:

2 Pet. 3. 10. Psal. 119. 148. come: And *since that day will come as a thief in the night, let mine eyes prevent the night-watches* (O Lord) *that I may be occupied in thy words.*

4. As Sleep is the brother of Death, so Death is the sister of Sin: And this also, in Holy Writ, is called *a Sleep*; *Awake thou that sleepest* —— *Awake to righteousness, and sin not.*

Eph. 5. 14. 1 Cor. 15. 34.

'Tis fabled, that *Somnus* tempting *Palinurus*, when he fell asleep, tumbled him into the Sea, and drowned him: And if the sleep of Death find thee securely sleeping in any known Sin, unrepented; he that hath the power of Death, will hurl thee headlong into the bottomless abyss of Death eternal. *O lighten mine eyes*, O Lord, *that I sleep not in death: lest mine enemy say, I have prevailed against him.*

Psal. 13. 6.

Aug. Med. "Grant me, blessed Lord, so to order, govern "and end my life, that death may seize me "but as a Sleep; and this Sleep may be in "Rest, this Rest in Security, and Security in "Eternity. *Amen.*

Psalms *for the Night season.*

PSALM xcii.

Verses,

1. *IT is a good thing to give thanks unto the Lord: and to sing praises unto thy Name, O most Highest* *.

*To praise the Lord, is *good* in both the kinds of goodness, *viz.* of *Profit* and *Pleasure.*

2. *To tell of thy loving-kindness betimes in the morning: and of thy truth in the night-season* †.

† In the Morning which represents the rising Prosperity of Man, it is good to give thanks for the loving-kindness of the Lord, and in the night of Adversity also to praise him for his truth and righteousness, at all times, and in all conditions.

3. *Upon*

3. *Upon an Instrument of ten strings, and upon the Lute: upon a loud Instrument, and the Harp* *. * To employ both our hearts and voices as the loud instruments of his praise.

4. *For thou, Lord, hast made me glad, through thy works: and I will rejoyce in giving praise for the operation of thy hands* †. † The Works of God do then truly delight the Souls of the Righteous, when in them they both see the Goodness, Wisdom — of the Lord, and praise his Name that made them.

5. *O Lord, how glorious are thy works! and thy thoughts are very deep* ||. || The pious Soul is ravish'd with love and admiration in contemplation of God's Works, as excelling in glory and depth of wisdom her frail capacity:

6. *An unwise man doth not well consider this: and a fool doth not understand it* *. * And 'tis the extremest of folly, not to consider the superexcellency of the Divine Wisdom, in his works to see, and love him in them, and for them.

7. *When the ungodly are green as the grass, and when all the workers of wickedness do flourish: then shall they be destroyed for ever; but thou, Lord, art the most Highest for evermore* †. † The Wicked that do not do this, though they may flourish for a time, yet their punishment proceeding from the Decree of the most high God, shall be everlasting.

8. *For lo thine enemies, O Lord, lo thine enemies shall perish: and all the workers of wickedness shall be destroyed* ||. || And unavoidable, because all wicked Persons are the Enemies of God.

9. *But mine horn shall be exalted like the horn of an Unicorn: for I am anointed with fresh oil* *. * But the strength and vigour of the Righteous shall encrease through the Unction of the Holy One, or the Graces of God's Spirit.

10. *Mine*

10. *Mine eye also shall see his lust upon his enemies: and mine ear shall hear his desire of the wicked that rise up against me* *.

* Whereby all the sinful lusts of the flesh are master'd, and all the assaults of ghostly enemies are subdued.

11. *The righteous shall flourish like a Palm-tree: and shall spread abroad like a Cedar in Libanus* †.

† Like a Palm, the righteous man sinks not under the weight of afflictions, or violence of temptations, but grows the more in grace thereby.

12. *Such as be planted in the house of the Lord, shall flourish in the courts of the house of our God* ||.

|| Whilst they are and continue to be true Members of Christ's Church, against which the gates of hell shall not prevail.

13. *They also shall bring forth more fruit in their age: and shall be fat and well liking* *.

* They shall encrease in grace as in years, being fruitful in all good works, acceptable unto God, through Jesus Christ.

14. *That they may shew how true the Lord my strength is: and that there is no unrighteousness in him* †.

† And such happy People do truly praise the Lord, both with their lips and in their lives, as from whom all their strength in grace and goodness is derived.

Glory be to the Father ——
As it was in the beginning ——

The Prayer.

I Know, O Lord, that 'tis a thing both joyful and profitable, and my bounden duty, to give thee thanks, both night and day, in prosperity and adversity; for the great mercy and truth of thy Promises is manifested at all times, and in all

all conditions: Let me never forget to meditate in thy Works; and though I cannot fathom the depth of thy Wisdom in them, grant me the more to love and admire thy transcendent Perfections appearing in all the operations of thy hands, *works of Wonder*: for and in the which I humbly beg I may continually praise thy Name, not only in word, but also in deed and in truth; and that as the night of my life cometh on, and I grow more full in days, so I may be also more fruitful *in all good works, to the glory of thy Name, through Jesus Christ* ——

PSALM CXXXIV.

To be used in the Night, as wherein the People of God excite each other to the Praise of God, in their Night-Assemblies in his House.

Verses,

1. *Behold, now praise the Lord: all ye servants of the Lord* *.

* Divine Praise being the highest of Religious Duties, becomes the lips of such only as are devoted to the service of God.

2. *Ye that by night stand in the house of the Lord* †: *in the courts of the house of our God* ||.

† Who both night and day are intent upon this high and holy employment.

|| But especially such as be ordained to the administration of Holy Offices in the House of God. Mystically, God hath three Courts, through which we must enter into his House the Church, and be entitled to his Service: 1. *Faith*, which is the Outer-Court; 2. *Hope* gives a nearer admission into his Presence; 3. *Charity* unites our hearts unto God, and inflames them to his Praise.

3. *Lift up your hands in the sanctuary: and praise the Lord* *.

* Not by our words only, but by the works of our hands God must be glorified, *Mat.* 5. 16. And to do this worthily,

4. *The*

4. *The Lord that made heaven and earth, give thee blessing out of Sion.*

* Is a Blessing that descends from above, but is conveyed by the ministry of the Church.

Glory be to the Father ——
As it was in the beginning ——

The Prayer.

O Lord, who hast made Heaven and Earth for the service of Man, and Man more immediately to serve Thee; give unto all thy Servants Grace, and to me also, to lift up holy hands and pure hearts to praise thee night and day in the Courts of thy House, and in all the works of our hands to glorifie thy Name: And to this end, let thy Blessing through the ministry of thy Church descend upon us in this life, that we may inherit the Blessings of thy Church triumphant in Heaven, through *Jesus Christ* ——

The CXXXIXth *Psalm* Paraphrased.

Verse 1. O *Lord*, the Righteous God, who triest the very hearts and reins, *thou hast searched me out*, through all the windings and turnings of my deceitful heart, *and known me* in all the most hidden and inmost of my thoughts and desires; *thou knowest my down-sitting*, both with what company, and when alone, both with what intentions and what affections; *and my uprising*, with what guilt, or innocence, I arise from every of my actions: in all which *thou understandest my thoughts long before*, even before they be conceived in my mind, as knowing my inclinations to entertain such or such thoughts.

Thou

Thou art about my path, wherein I walk, *and* 2.
about my bed, wherein I rest; *and spiest out all my ways*, seeing both the equity and iniquity both of my affections and actions, in all my ways both of rest and motion, ease and labour.

For lo there is not a word in my tongue, but thou 3.
knowest it altogether; both, first, Its original conception in my mind; secondly, My intention in its utterance with my mouth; thirdly, Its good or bad influence upon others: *O set a watch over my mouth, and guard the door of my lips, that I offend not in my tongue.*

Thou hast fashioned me behind and before, 4.
moulded me throughout into this goodly shape and proportion of parts whereof I consist: *and laid thine hand upon me*, supported me in this Being thou hast given me.

Such knowledge as appears both in my Creation 5.
and Preservation, *is too wonderful and excellent for me, I cannot attain unto it*: it excels the reach of my apprehension, even to wonder and astonishment.

Whither then shall I go from thy spirit, which 6.
filleth the world, and containeth all things? *or whither shall I go from thy presence?* who art every where by thy Essence, Power and Presence, both within and without the World?

If I climb up into heaven, thou art there, in 7.
highest Majesty and Glory: *if I go down to hell, thou art there also*: in the nether hell, by the execution of thy righteous judgments: and in the grave also; for that very dust whereinto the dead bodies of men are dissolved, is preserved from annihilation by thy essential Presence therewithal.

If I take the wings of the morning, which even 8.
in a moment overspreads and enbeams the face of

of the whole earth, and be conveyed as swift as lightning to *remain in the utmost parts of the sea*, beyond all the habitable Parts of this inferiour World.

9. *Even there thine hand* of powerful influence *shall lead me:* I should not otherwise live and move, and have a Being: *and thy right hand*, which renders to every man according to his works, *shall hold me*, to give an account of all my ways and doings. I will not therefore assay to fly from thee, though justly displeased for my sins; but rather upon the wings of true Repentance, I will fly unto thee, even into the arms of thy unspeakable mercy, through the merits of my dearest Saviour.

10. *If I say*, through the deceitful imaginations of my darkned heart, *surely the darkness*, which hideth all things from the sight of men, *shall cover me* from the sight of God also; I shall soon be convinced of the folly of such a gross conceit: for *then shall my night*, the most secret of my thoughts, and closest deeds of darkness, *be turned unto day*, be as clearly seen as in the noon-day Sun.

11. *Yea, the darkness*, that which is such to us, *is no darkness with thee; the darkness and light to thee are both alike*, who seest all things in the brightness of thine own transcendent Essence, without the mediation of material light.

12. *For my reins are thine*; my innate and most secret lusts and pronenesses to evil, escape not thy scrutiny and view: *thou hast covered me in my mother's womb*; by the influence of thy Power and Providence, I was in the materials of my Being preserved from abortion.

13. *I will give thanks unto thee* as for my Making, so also that *I am fearfully and wonderfully made*; my

my Formation in my Mother's Womb being a prodigious piece of Workmanship: and indeed, *marvellous are* all *thy works* both of Creation, Preservation ——

My bones, though hid from the eyes of men, 14.
under the covering of flesh and skin, *are not hid from thee*, for they are framed by thee, *though I be made secretly*; both invisible and inconceivable is the way of my Formation, *and fashioned* like some curious Embroidery, or Net-work, through the variety of my spreading Veins, Arteries, Sinews, Ligaments, *beneath in the earth* or in my Mother's Womb, than the which the earth affords not a more secret shop or work-house.

Thine eyes of Prescience, Power and Providence, *did see my substance yet being unperfect*, 15.
decree me to be a living Man, when I was yet but an unshapen Embryo: *and in thy book were all my members written*; every Joynt, Sinew, Vein, were delineated as in a Book by thy hand of Power, Goodness and Wisdom.

Which day by day were fashioned, grew up by 16.
degrees into a perfect shape, and proportion of parts, *when as yet* a little space before *there was none of them*, they did not exist in nature, or were no other than a deformed Lump of unclean Seed.

How dear and precious, yea, mysterious and 17.
profound, *are thy counsels unto me, O God*, when I consider with what an unfathomed depth of wisdom, mercy and justice thou dost order all things in heaven and earth: *O how great is the sum of them!* the number, variety, use and beauty of them cannot be summ'd up.

If I tell them, I undertake an impossible task; 18.
for *they are more in number than the sand* upon

the Sea-shore, which cannot be numbred: and therefore *when I awake up, I am present with thee*, in contemplation of thy marvellous works, and of thy good Providence over me, both sleeping and waking.

19. *Wilt thou not slay the wicked, O God*, who forget thee, and the wondrous works which thou hast done? *Depart from me, ye blood-thirsty men:* I will not communicate with you in your sinful desires, and doings, which tend to the murder and everlasting destruction of your immortal Souls.

20. *For they speak unrighteously against thee:* If they speak of thee, O Lord, 'tis not aright, and as becometh the honour of thy Name: *and thine enemies take thy name in vain.* And therefore they are thine enemies, because thy Name, which is Great, wonderful, and Holy, is profaned by them.

21. *Do not I hate them, O Lord, that hate thee?* I should not otherwise love thee, O Lord, did I not hate all them, not in their persons, but in their sinful actions, whereby they are hateful and offensive to thy Majesty. *And am not I grieved with those that rise up against thee?* Their rebellion and disobedience is a great grief, and a wound unto my spirit.

22. *Yea, I hate them right sore, as though they were mine enemies*, even because they are thine enemies, through the iniquity of their doings: And herein,

23. *Try me, O God*, as the silver is tried, when the dross is purged thence; that I may both love mine enemies as they are mine, but hate them as thine: *and seek out the ground of my heart*, purge out that Core of corruption from whence all unlawful love and hatred issues:

Prove

Prove me, and examine my thoughts; purifie my Soul in all her imaginations, affections and intentions, that no dregs of sinful pollution cleave thereunto.

Look well if there be any way of wickedness in me: Assist me, by thy All-seeing Spirit, to look into mine heart, and diligently to search and try my ways, lest in any respect I swerve from thy most holy Laws: *And lead me in the way everlasting*, the way that leads to the full enjoyment of thee, my God, the fountain of everlasting Life and Happiness, that without distraction or cessation, I may ascribe 24.

Glory to the Father ——
As it was in the beginning ——

CHAP. VIII.

Of Meditations fitted to every Days ordinary Actions, and several Dispositions of the Souls *of Men, and other Subjects of Religious Meditation.*

When you go forth out of your House or Chamber, say,

THE Lord preserve my going out, and my coming in: from this time forth for evermore. Ps. 121. 8.

He shall give his Angels charge over thee: to keep thee in all thy ways. Ps. 91. 11,

In their hands they shall bear thee, lest at any time thou hurt thy foot against a stone. 12.

O hold thou up my goings in thy paths, that my footsteps slip not. Ps. 17. 5.

Hold thou up my goings in thy paths: that I may daily perform my Vows.

Ps. 25. 4. Lead me forth in thy truth, and learn me: for Thou art the God of my Salvation, in Thee hath been my hope all the day long.

As you walk or travel by the way.

Joh. 14. 6. *I am the Way, the Truth, and the Life*, saith my blessed Redeemer, *The Way* I must follow; *the Truth* I must believe; *the Life* I must hope for: *the Way* which leadeth me; *the Truth* which teacheth me; and *the Life* whereunto he bringeth me: *the Way* is undefiled, *the Truth* is infallible, and the *Life* without end.

Blessed are they that are undefiled in this Way, and walk in this Truth, that leads to Life Everlasting.

As you stand upon some high Place.

Ps. 36. 5, Thy mercy, O Lord, reacheth unto the heavens: and thy faithfulness unto the clouds.

6, Thy righteousness standeth like the strong mountains: and thy judgments are like the great deep.

7, Thou, Lord, shalt save both man and beast: how excellent is thy mercy, O God: and the children of men shall put their trust under the shadow of thy wings.

8, They shall be satisfied with the plenteousness of thy house: and thou shalt give them drink of thy pleasures, as out of the river.

9. For with thee is the Well of Life, and in thy Light shall we see Light: *even the light of joy unspeakable and glorious in the light of thy countenance.*

As

As you behold pleasant Grounds, and variety of Objects.

O Lord, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches. Ps. 104. 24,

So is the great and wide sea also: wherein are things creeping innumerable, both small and great beasts; 25,

These wait all upon thee, that thou mayst give them meat in due season. 26,

When thou givest it them, they gather it: and when thou openest thine hand, they are filled with good. 27,

When thou hidest thy face, they are troubled: when thou takest away their breath, they die, and are turned again to their dust. 28,

When thou lettest thy breath go forth, they shall be made: and thou shalt renew the face of the earth. 29,

The glorious Majesty of the Lord shall endure for ever: the Lord shall rejoyce in his works. 30,

The earth shall tremble at the looks of him: if he but touch the hills, they shall smoke. 31,

I will sing unto the Lord as long as I live: I will praise my God while I have my Being. 32,

And so shall my words please him: my joy shall be in the Lord. 33,

As for sinners, they shall be consumed out of the earth: and the ungodly shall come to an end. Praise thou the Lord, O my soul, praise the Lord. 34.

Glory be to the Father ——
As it was in the beginning ——

When you hear or see any Thing extraordinary.

Great and marvellous are thy works, Lord God Almighty: just and true are thy ways, thou King of Saints. Rev. 15. 3,

4. Who will not fear thee, O Lord, and glorifie thy Name? for thou only art holy.

Ps. 72. 18, Bleſſed be the Lord God, even the God of Iſrael, who only doth wondrous things.

19. And bleſſed be the name of his Majeſty for ever: and all the earth ſhall be filled with his Majeſty. *Amen, Amen.*

When you hear the Clock, or ſee the hour of the Day.

How faſt doth hour after hour come on! Time haſting to be ſwallowed up of Eternity.

Ps. 144. 4. Man is like a thing of nought: his time paſſeth away like a ſhadow.

Ps. 90. 9, Our days upon earth are as a ſhadow: and we bring our years to an end as a tale that is told.

12. So teach me to number my days, that I may apply my ſelf unto wiſdom: wiſely providing for that long day, wherein the Sun of Righteouſneſs ſhall ſhine without ſetting.

When you go to Read or Study.

2 Tim. 2. 15. Study to ſhew thy ſelf approved unto God, a workman that needeth not to be aſhamed, rightly dividing the word of truth.

Ps. 119. Open thou mine eyes, O Lord, that I may ſee the wondrous things of thy law, in the true ſence and meaning of thy holy ſpirit therein, being not deceived by any falſe gloſſes, and miſinterpretations of men.

Grant, bleſſed Lord, that what I read or meditate, may conduce to a more clear underſtanding of thy Will; and that I may confirm the ſame by the holineſs of my life: being not a forgetful hearer, but a doer of thy word. Jam. 1. 25.

Being wearied therewith.

Eccl. 12. 12. Much ſtudy is a wearineſs to the fleſh: and of making books there is no end.

Tum

Turn again unto thy rest, O thy Soul, return to converse with thy God, who is the centre in whom alone the immortal Soul finds rest: Hearken unto the sweet refreshing Call of thy dear Lord and Saviour, saying, Ps. 116. 17.

Come unto me, all ye that are weary and heavy laden, and I will refresh you. Mat. 11. 18.

Behold, I come, holy *Jesus*, relying upon this, and that other gracious saying, In Me ye shall have peace, but in the world ye have tribulation: but be of good chear, I have overcome the world. Joh. 16. 33.

Lord, let me never be weary in well-doing, but when I may do better: and prevent me in all my doings with thy most gracious favour, and further me with thy continual help, that in all my Prayers and Meditations, studies and endeavours, begun, continued and ended in thee, I may glorifie thy holy Name, and finally obtain everlasting life, through *Jesus Christ* ——

When you go about any worldly Employment.

God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil. Eccl. 12. 14.

O let not mine heart be enclined to any evil thing; let me not be occupied in ungodly works, with the men that work wickedness: neither let me be ensnared with their delights. Ps. 141. 4.

Deliver me, O Lord, from every evil work, and stablish me in every good word and work. 2 Tim. 4. 18.

Blessed *Jesus*, let all my works be accepted through the merits of thy sacred and renowned actions, and the imperfections thereof pardoned through faith in thy blood. *Amen.*

When you are sad or discontented.

Ps. 77. 3. When I am in heavinesſ, I will think upon God: when my heart is vexed, I will complain, even unto God will I make my moan.

Nemo est in mundo sine aliqua tribulatione & molestia, sive Rex — Sed quis est qui melius habet? Utique qui pro Deo aliquid pati volet. T. K.

Ps. 42. 6, Why art thou ſo full of heavineſs, O my ſoul: and why art thou ſo diſquieted within me?

7. Put thy truſt in God: for I will yet give him thanks for the help of his countenance.

Ps. 37. 3. *Put thy truſt in God, and be doing good:* Whilſt I do the thing that is good, and abſtain from evil, I may reaſonably hope (upon my devout Prayers) for the return of God's favour unto me: and that the Light of his Countenance ſhall diſpel all my darkſome imaginations, all my gloomy fears, and the perturbations of my ſpirit.

Return, return, O Lord God of Hoſts, and cauſe thy face to ſhine upon thy Servant: O ſhew the light of thy countenance, and I ſhall be whole.

When you ſit idle.

Mat. 20. 6. Why ſtand you here all the day idle? The Devil, who tempteth unto all other ſins, is himſelf tempted by idleneſs.

Mat. 13. 36. Watch ye therefore, for ye know not when the maſter of the houſe cometh: at Even, or at Mid-night, or at the Cock-crowing, or in the Morning:

37. Leſt coming ſuddenly, he find you ſleeping.

Upon wandring, wanton Eyes.

Eccluſ. 31. 13. A wicked eye is an evil thing; and what is created

created more wicked than an eye? and therefore it weepeth upon every occasion.

How dare I look up unto Heaven, which is the Throne of God's Purity, with those eyes that have been set upon vanity and iniquity?

A wise man's eyes are in his head: but the eyes of a fool are in the ends of the earth. Eccl. 2. 14.

I have made a covenant with mine eyes, not to look upon a maid. Job 31. 1.

For whosoever looketh upon a woman to lust after her, hath already committed adultery with her in his heart. Mat. 5. 28.

But mine eyes shall be ever looking unto the Lord: for he shall pluck my feet out of the net; my affections from being ensnared with unlawful objects. Ps. 25. 15.

When you are tempted to any Sin.

Meditat. I.

Avoid, Satan; thou wicked and unclean spirit, avoid: Thou hast no part or lot in me.

I am solemnly devoted to the service of my God, and my *Jesus*; and thy sworn adversary, I have solemnly abjured thee and all thy works, and must not now yield to any of thine unclean suggestions.

Be merciful unto me, O God, be merciful unto me; for my soul trusteth in thee: and under the shadow of thy wings shall be my refuge until this tyranny be overpast. Ps. 57. 1,

I will call unto the most high God: even to the God that shall perform the cause I have in hand. 2,

He shall send from heaven and save me; from the reproof of him that would eat me up. 3,

God shall send forth his mercy and truth: my Soul is among Lions: the Devil and his 4.

his Angels have too great a hank upon my Soul.

But my trust is in the tender mercy of my God: therefore I shall not fall.

Meditat. II.

When I am tempted to any evil, I complain of the Devil: but my self is the greatest Devil to my Soul, whilst I do not deny my self the fulfilling of its irrational appetites.

All the forces wherewith the enemy fights against my Soul are within me: 'Tis from those warring members within, they are both raised, armed and maintained.

Ps. 56. 9, But whensoever I call upon God, then shall mine enemies be put to flight: this I know, for God is on my side.

10, In God's word will I rejoyce: in the Lord's word will I comfort me.

11. Yea, in God have I put my trust: I will not fear what man (or Devil) can do unto me.

O God, make speed to save me: O Lord, make haste to help me.

Hold not thy tongue, O God: keep not still silence; refrain not thy self, O God.

For lo, thine enemies make a murmuring: and they that hate thee have lift up their head.

O Lord, let it be thy pleasure to deliver me: make haste to help me, O Lord.

Meditat. III.

Being Tempted, say,

'Tis the Lord's cause I must now maintain, 'tis his quarrel I must fight: for the grand Enemy of God and Man, would now rob God of his Honour, and of that Obedience which is

is due to his most holy Laws: and I, being tempted, am thereby challenged to be the Lord's Champion.

But I will not trust in my Bow: 'tis not my Sword that shall save me. Ps. 44. 7,

But it is thou, Lord, that savest us from our enemies; and puttest them to confusion that hate us. 8.

Arise, O God, maintain thine own cause: remember how the foolish man blasphemeth thee daily. Ps. 74. 23,

Forget not the voice of thine enemies: the presumption of them that hate thee encreaseth ever more and more. 24.

Meditat. IV.

Upon Temptations.

The victory over the Devil, and all his temptations, were easily obtained, could I but once get the mastery over those lusts which war against the Soul.

In which spiritual warfare, the banner under which I must fight, is the Cross of my Redeemer: by the virtue whereof, all my intestine foes may be vanquish'd in the crucifixion of them; and the old man, with all his mutinous troops of deceivable lusts, be subdued, and led captive in the chains of holy mortification.

O blessed *Jesus*, the Captain of my Salvation, strengthen and encourage me manfully to fight under thy banner against all my ghostly Adversaries: and let thy Grace so prevent and follow me, that I may follow thee by the Cross to the Crown, through the School of Grace to the Throne of Glory. *Amen.*

Upon

Upon the Prevailing of any Temptation.

Pſ. 42. 11, I will ſay unto the God of my ſtrength, Why haſt thou forgotten me? and why go I thus heavily while the enemy oppreſſeth me?

12, My bones are ſmitten aſunder as with a ſword; while mine enemies that trouble me caſt me in the teeth:

13. Namely, while they ſay daily unto me, Where is now thy God?

Pſ. 41. 10. Have mercy upon me, O God, have mercy upon me: raiſe thou me up again, and I ſhall reward them: being more careful to reſiſt the Devil, and all his ſuggeſtions.

Pſ. 38. *ult.* Forſake me not, O Lord my God: be not thou far from me.

Haſte thee to help me, O Lord God of my ſalvation.

Having eſcaped a Temptation.

Pſ. 18. 3, The ſnares of death compaſſed me round about: and the overflowing of ungodlineſs made me afraid.

4. The pains of hell came about me: the ſnares of death overtook me.

Pſ. 124. 1, If the Lord himſelf had not been on my ſide, I may well now ſay: if the Lord himſelf had not been on my ſide,

4, The waters of temptation had drowned me, and the ſtream had gone over my ſoul:

5, Yea, the deep waters of the proud had gone even over my ſoul.

6, But praiſed be the Lord, who hath not given me over for a prey unto their teeth.

7. My ſoul is eſcaped even as a bird out of the ſnare of the fowler: the ſnare is broken, and I am delivered.

Our

Our help ſtandeth in the name of the Lord, who hath made heaven and earth: To whom be all Glory. 8.

Glory be to the Father ——
As it was in the beginning ——

When you Hunger or Thirſt.

I.

Bleſſed are they that hunger and thirſt after righteouſneſs: for they ſhall be ſatisfied. They ſhall receive ſuch a ſatisfaction, as the moſt delicious of bodily Meats and Drinks cannot give. Mat. 5. 6.

He that drinketh of this water ſhall thirſt again: but whoſo ſhall drink of the water that I ſhall give him, ſhall never thirſt. Joh. 4. 13,

But the water that I ſhall give him, ſhall be in him a well of living water ſpringing up to everlaſting life. 14.

Lord, evermore give me this water, that I thirſt not.

'Tis the Graces of thy holy Spirit I humbly beg: which alone can ſatisfie the vaſt deſires of my Soul.

II.

Labour not for the meat that periſheth: but labour for that meat which endureth to everlaſting life, which the Son of man ſhall give unto you: for him hath God the Father ſealed; ſent into the world to be the incorruptible Food of our immortal Souls. Joh. 6. 27.

This is the Bread that came down from Heaven, that a man might eat thereof and not die. Lord, evermore give me this Bread: 'Tis thy bleſſed ſelf, Holy Jeſus, I humbly beg to be the Food of my Soul; in Grace here, in Glory hereafter. *ver.* 50.

III. That

III.

That my Saviour may be the Food of my Soul, I muſt offer up my ſelf to be the food of my Saviour.

Matth. 4. 'Twas for this food he hungred, when he was tempted.

Joh. 19.28. 'Twas for this he thirſted, hanging upon the Croſs.

But my heart is too hard and ſtony for my Lord to feed upon: But may he, who is able of ſtones to raiſe up children to *Abraham*, command my ſtony heart to be made bread for my Redeemer.

And that it may be ſo, it muſt be well ſteep'd in the tears of true Penitence, kneaded through Faith in his Blood, baked by the ſacred fire of divine Love, and given him to eat by a ſincere and thorough Devotion to his ſervice.

IV.

The Souls of juſt men made perfect hunger not, thirſt not, but are as the Angels in Heaven, who neither eat nor drink, as we mortals do upon earth: And yet they feaſt continually, being ſatisfied with the bliſſful Preſence of God.

'Tis thy imperfection and infelicity (O my Soul) to deſire corporal meats and drinks, to ſuſtain thy frail tabernacle of fleſh.

But bleſſed be the Lord my God, who hath not made me like the beaſts that periſh, capable only of a ſenſual happineſs in ſowing to the fleſh, from whence only corruption is reaped; but of a felicity perfect, ſolid, everlaſting in the beatifical viſion and fruition of his divine goodneſs, in whoſe preſence there is fulneſs of joy, and at whoſe right hand there is pleaſure for evermore.

S. Chry-

St. Chrysostom's *Grace before Meat.*

BLessed be thou, my God, who feedest me from my youth up; who givest Meat to all flesh: O fill our hearts with food and gladness, that having alway what is sufficient, we may abound unto every good work, in *Christ Jesus*, with whom to thee be all glory, honour and dominion, with thy Holy Spirit, for ever and ever. *Amen.*

After you have eaten or Drunk.

I.

I have now allayed the importunate craving of my appetite, and my body is satisfied with material food: but nothing can satisfie my Soul, but to behold the presence of God in righteousness.

Awaken, blessed Lord, awaken up my Soul after thine own likeness: for that only can give me a true and lasting satisfaction. *When I awake* Ps. 17. *ult.*
up after thy likeness, I shall be satisfied with it.

II.

Praise the Lord, O my Soul; and all that is Ps. 103. 1,
within me praise his holy Name:

Who satisfieth thy mouth with good things; 4.
making thee young and lusty as the Eagle.

O that men would praise the Lord for his Ps. 107. 8,
goodness: and declare the wonders that he doth for the children of men.

For he satisfieth the empty Soul: and filleth 9.
the hungry Soul with goodness.

But I am less than the least of all thy mercies shewed unto thy servant, unworthy to have my *heart filled with food and gladness*; having too frequently abused thy good creatures of meats and drinks to Riot and excess therein.

O satis-

Ps. 19. 14. O satisfie me with thy mercy, and that soon; so shall I rejoyce and be glad all the days of my life.

When you are asked an Alms, being able to Relieve.

I.

How much am I bound to the good Providence of my heavenly Father, who hath raised my condition in this world to be of the number of those that abound, and not of them that want, since *'tis more blessed to give than to receive.*

Act. 20. 35.

Blessed Lord, vouchsafe to give me a heart full of compassion, an eye full of pity, and a hand open and bountiful, according to my ability, towards my poor needy Brethren: *He that soweth sparingly shall reap sparingly; and he that soweth bountifully shall reap bountifully.*

2 Cor. 9. 6.

Tunc mirabiliter in altum charitas surgit, cùm ad ima proximorum se miserecorditer inclinet: & quo benignius descendit ad ima, eo potentius recurrit ad summa. Greg.

II.

I have not deserved to enjoy more worldly wealth, than this poor person, who now begs to be supplied out of my store: But such is the great goodness of my God towards me, that he hath not only given me Food and Rayment, but also wherewithal to express my gratitude and love to God, by my ready relief of my Christian Brethren. Blessed be God, who hath not only given me ability, but this opportunity also, *to lay up in store for my self a good foundation against the time to come, that I may lay hold on eternal life.*

When you hear others evil spoken of.

Lord, if I be not as bad or worse than these persons I now hear traduced, I have the more reason

reason to praise thee; who by thy grace and goodness hast preserved me from such miscarriages.

But did I truly reflect upon mine own misdemeanours, I should have little reason to intend the reproaches of others.

Lord, who shall dwell in thy tabernacle, or who shall rest upon thy holy hill?

He that hath used no deceit in his tongue: Ps. 15. 3.
nor done evil to his neighbour, and hath not slandered his neighbour.

When you hear your self reproached.

As for me, I was even as a deaf man, and Ps. 38. 13.
heard not: and as one that is dumb, that doth not open his mouth.

I became as one that heareth not: and in 14.
whose mouth are no reproofs.

I will patiently bear my reproach, because I have sinned against the Lord.

The Disciple is not above his Master, nor Mat. 10. 25.
the servant above his Lord.

It is enough for the Disciple to be as his 26.
Master, and the servant as his Lord: if they have called the master of the house, Beelzebub, how much more shall they call them of his houshold?

For what glory is it, if when you be buffeted 1 Pet. 2. 20.
for your faults, you take it patiently?

But if when you do well, and suffer for it, ye take it patiently, this is acceptable with God.

For even hereunto were ye called: because 21.
Christ also suffered for us, leaving us an example, that we should follow his steps,

22, Who did no sin, neither was any guile found in his mouth:

23. Who when he was reviled, reviled not again; when he suffered, he threatned not, but committed himself to him that judgeth righteously.

When you are crost in any your worldly Desires or Interests.

Eccl. 2. 4, Whatsoever is brought upon thee, take chearfully; and be patient when thou art changed to a low estate.

5. For gold is tried in the fire, and acceptable men in the furnace of adversity.

Blessed *Jesus*, since thy kingdom is not of this world, let not me, thy devoted servant and subject, either desire or hope to be happy upon earth: but grant me so to love what thou commandest, and desire what thou dost promise, that among the sundry and manifold changes of the world, my heart may surely there be fixed where true joys are to be found.

When you suffer several kinds of Affliction.

This, O Lord, is the portion of thy people: and I know, O Lord, and do verily believe

Ps. 119. 75. 'tis of thy goodness thou hast caused me to be troubled.

But far, very far short are my sufferings to those of thy blessed Apostle, professing of him-

2 Cor. 11. self, *In labours abundant, in stripes above measure,*

23, *in prisons more frequent, in deaths often.*

24, *Of the Jews, five times received I forty stripes save one.*

Thrice

Thrice was I beaten with rods: once was I 25,
stoned: thrice I suffered shipwrack, a night and day I have been in the deep.

In journeyings often; in perils of Waters, in perils of Robbers, in perils by my own Country-men, in perils by the Heathen, in perils in the City, in perils in the Wilderness, in perils in the Sea, in perils amongst false Brethren. 26,

In weariness and painfulness, in watching often; in hunger and thirst, in fastings often; in cold and nakedness ——— Such a heap of troubles betiding an innocent, active, blessed man, may surely move me to bear patiently my smaller proportion of affliction, remembring that all things work together for good to them that love God. 27. Rom.8.28.

When you suffer any bodily Pain.

Both this, and the greatest of the pains my corruptible flesh can possibly suffer, are but as a Flea-biting to the least of the pains of the nether Hell, which my sins have justly deserved: but, blessed Lord, let me have my punishment in this life, and spare, O spare me in the life to come.

I am not master of my self, except in patience I possess my Soul, in spite of what flesh can do unto me.

A furious man cannot be justified, or escape punishment: for the sway of his fury shall be his destruction. Eccl.1.22,

A patient man will bear for a time: and afterwards joy shall spring up unto him. 23,

He will hide his words for a time: and the lips of many shall declare his wisdom. 24.

I know, O Lord, that thou doſt not willingly afflict the Sons of Men. St. *Paul* had his
2Cor.10.7. thorn in the fleſh, but 'twas to prevent the ſwelling of his heart with ſpiritual pride and vainglory: And I humbly beg, O Lord, that my preſent pain in Body, may, through my patient ſufferance, conduce to the better health of my Soul.

And oh, that I were as feelingly ſenſible of the many ſores and diſeaſes of my Soul, as I am now of my bodily pains; I ſhould then more affectionately and with greater devotion apply my ſelf to the great Phyſician both of Soul and Body.

Being ſenſible of your want of Knowledge and Wiſdom.

That it may pleaſe thee, O Lord, to forgive me all my negligences and ignorances, and to endue me with the grace of thy holy Spirit, to amend my life according to thy Word.

Wiſd.9.1, O God of my Fathers, and Lord of all mercy, give me wiſdom that ſitteth by thy
4, Throne: and reject me not from among thy Children.

10. O ſend her out of thy holy Heavens, and from the Throne of thy Glory: that being preſent, ſhe may labour with me; that I may know what is pleaſing unto thee.

1Cor.13.2. Though I have the gift of prophecy, and underſtand all myſteries, and have all knowledge: and though I have all faith, that I could remove mountains, and have not charity, it profitteth me nothing.

Being

Being dull and averse from holy Duties.

How long wilt thou forget me, O Lord, for ever? how long wilt thou hide thy face from me? Ps. 13. 1,

How long shall I seek counsel in my soul, and be so vexed in my heart? how long shall mine enemies triumph over me? 2,

Consider and hear me, O Lord my God: lighten mine eyes, that I sleep not in death, or in sin unto death. 3,

Lest mine enemy say, I have prevailed against him: for if I be cast down, they that trouble me will rejoyce at it. 4,

But my trust is in thy mercy: and my heart is joyful in thy salvation. 5,

I will sing of the Lord, because he hath dealt so lovingly with me: yea, I will praise the Name of the Lord the most High. 6.

Glory be to the Father ——
As it was in the beginning ——

Upon the sense of your Sins, and the misspending of your Time.

When I call to mind the days of my vanity, and the sins of my younger and wanton years: when I commune with mine own heart, and search out my spirits.

When I remember how little a portion of my Time hath been employed in the service of my God: and how much hath been spent in the service of Sin and Satan, and the fulfilling of mine own unruly Lusts.

When I consider how small, or no treasure of good works I have laid up in Heaven, and what a mass of sinful works I have treasured up against the day of wrath; *my spirit is wounded within me, and my heart within me is desolate: my flesh trembleth for fear of thee, and I am afraid of thy Judgments.*

Ps. 119. 120.

Ps. 25. 5. *Call to remembrance, O Lord, thy tender mercies; and thy loving-kindness which have been ever of old.*

6. *Oh, remember not the sins and offences of my youth, nor of my riper years: Oh, deal not with me after my sins, neither reward me after mine iniquities: but according to thy mercy think thou upon me, O Lord, for thy goodness.*

Ps. 56. 8. And as thou telleſt my flittings: so put my tears into thy bottle: that as my sins, so my sorrows for sin may be noted in thy Book.

Assist me to redeem that precious time, which I have too much mis-spent in vanity and iniquity.

Ps. 39. 13. Oh, spare me a little, that I may recover my strength: before I go hence, and be no more seen.

Resolves of future Holiness.

Ps. 56. 12. *Unto thee, O God, will I pay my vows: unto thee will I give thanks.*

13. *For thou hast delivered my soul from death, and my feet from falling: that I may walk before God in the light of the living:* that enlightned with divine Grace, I may enjoy the light of immortal Glory.

Ps. 86. 11. *Teach me thy way, O Lord, and I will walk in thy truth: O knit my heart unto thee, that I may fear thy name.*

I will

I will thank thee, O Lord, my God, with all my heart, and will praise thy Name for evermore. 12,

For great is thy mercy toward me: and thou hast delivered my soul from the nethermost hell: adding day after day unto my life, and space for repentance unto my days. 13.

O God, my heart is ready, my heart is ready: I will sing and give praise unto the Lord, for the riches of his goodness, forbearance, and long-suffering, leading me to repentance. Ps. 108. 1. Rom. 2. 4.

And my heart is ready, O God, my heart is ready to do thy Will, and to keep thy Commandments; only strengthen me with thy divine Grace to do what thou commanddest, and then command whatsoever pleaseth thee.

My heart is ready both to serve thee in all the Duties of holy Religion, and to serve my Neighbour also, in the Duties of Beneficence; and to watch over my self against all irrational Desires: *that denying ungodliness and worldly lusts, I may now, for the future, live soberly, righteously and godly in this present world.* Tit. 2. 12,

Looking for that blessed hope, and the glorious appearance of the great God, and of our Saviour Jesus Christ. 13.

MEDITATIONS
OF
Fasting *and* Alms-giving, *to be practised with holy Prayer and Meditation.*

THat my Prayers and Meditations may ascend into Heaven, and be there treasured up to my comfort in the day of my account, 'tis necessary that the Christian Duties of *Fasting* and *Alms-giving* be frequently intermixed; for these are the Two Wings whereupon holy Prayer is mounted into Heaven, and graciously accepted in the presence of God.

These Three are those *spiritual Sacrifices*
1 Pet. 2. 5. *acceptable unto God by Jesus Christ*, whereby every sincerely devout Christian, as a Member of the holy mystical Priesthood, sacrificeth all that he is, and all that he has unto God, from whom he hath received all. His
Heb. 13. 15, 16. *Soul* is poured forth by *Prayer*; his *Body* is sacri-
Rom. 12. 1. ficed by *Fasting*; and his *Goods* are offered by
Phil. 4. 18. *Alms-giving*.

We have no more to give: and not in some considerable proportion to give each of these unto God, is to rob him of that tribute which is due unto him, as an acknowledgment that all we are, and all we do possess, is held from him *in Capite*, as the chief Lord of all.

To pretend that all these Christian Duties are implied, and may be supplied through the fulness of Faith in Christ, is a false and mistaken Notion of the holy and true Christian Faith, which both commends and commands, not

not the aery empty Notions, but the real Performance of all these Religious Duties.

Our blessed Lord, in his heavenly Sermon on the Mount, joins these together; and we may not without danger to our Souls, presume to part them, or vainly conceive that any one without the other will be accepted of God: But being all sincerely practised as our Lord directs, *Mat.* 6. 1, 5, 16. we shall then, as he commands, *lay up for our selves treasure in heaven, where are neither moth nor rust*, ver. 20.

Thus devout *Cornelius* sent up such a plentiful Treasure into Heaven, as brought down thence one of those Celestial Spirits for his guidance and direction in the ways of life. Act. 10. 2, 3, & v. 30. *Dedit Centurio hic terram, accepit cœlum; dedit pecuniam, accepit gratiam: partitus est cum egenis bona sua, & recepit magnifica Spiritus Sancti dona: Pauperes domi recipit, & Angelos videre meruit.* Gran.

Holy *Prayer* is that Whip which drives the Devil and all his Temptations out of the Temple of the Heart, leaving it to the possession of the Holy Jesus; and *Fasting* is as that Scope or Besom which sweeps and keeps clean this spiritual Temple of the Lord: by both conjoyned, the strongest Devil is mastered and ejected. *Prayer* is as the Chain which ties up Satan; and by *Fasting*, the Chain is strengthned, and made to hold. Mat. 9. 29.

But a Three-fold Cord is not easily broken, if with your *Prayers* and *Fastings* you conjoin the Christian Acts of holy *Charity* also: a Chain of these several links composed, will not only tie up the Devil, that his Temptations shall not reach to hurt your Soul, but also secretly bind the Hands of the Almighty, that they be not stretched out for the punishment of your by-past

1 Pet. 4. 8. by-past Transgressions: for *Charity shall cover a multitude of sins.*

Let not the lust of the flesh, or the lust of thine eyes so bewitch thee (O my Soul) as to rob thy God of what is due unto Him, both from thy Body and Estate.

Whilst thou courtest thy God with Prayers alone, thou servest him with what doth cost thee nothing; nothing but the labour of thy lips. 'Tis my self, my whole Self the Lord requires with my Prayers: *my Soul* in its devoutest Affections; *my Body* in the mortification of all its exorbitant Lusts; *my Goods* in the relief of my wanting Brethren: otherwise my Prayers will flag and grovel here below, when they want these spiritual Wings whereupon to mount to the Throne of Grace *to find Mercy, and to obtain Grace in the time of need.*

THE

THE FOURTH PART OF THE PRACTICAL Christian:

BEING

Meditations, with *Psalms* Illustrated or Paraphrased, upon the Four last Things;

1. DEATH, 2. JUDGMENT, 3. HELL, 4. HEAVEN.

The Fifth Edition Enlarged.

DEUT. xxxii. 29.

Oh that they were wise, that they understood this that they would consider their latter end!

LONDON,

Printed for LUKE MEREDITH, 1698.

UMI

UMI

THE PRACTICAL CHRISTIAN.

PART IV.

OF *The Four Last Things, in General.*

MEDITATION I.

THE clean Beast which was only commanded to be offered in Sacrifice unto God, under the Law, was *such as chewed the Cud, and divided the Hoof*; mystically representing the qualifications of the clean and pure Christian, who is himself that spiritual Sacrifice God requireth under the Gospel.

Lev. 11. 3.
Rom. 12. 1.
1 Pet. 2. 4, 5.

By *chewing the Cud*, holy and divine Meditation is intimated: by *dividing the Hoof*, may be mystically meant *the last end of Man*; which is a dividing asunder the Soul from the Body by *Death*, and a separation of the Holy from the Wicked by *Judgment*; which shall assign

to

to either their everlasting Habitations either in *Heaven* or in *Hell*.

Of these Four last Things, St. *Bernard* saith, that, First, *Death* is of all things to Flesh and Blood most formidable.

Secondly, *Judgement*, than the which there is nothing more terrible and dreadful.

Thirdly, *Hell*, the Torments whereof are insupportable.

Fourthly, *Heaven*, the Joys whereof are beyond apprehension most Blissful and Ravishing.

And these Subjects of holy Meditation would prove the most prevalent to turn all Persons professing Christianity, from all the errors of their ways, whether in Opinion or Conversation, would they but seriously consider the shortness and uncertainty of this present life: the strict account must be given of all our Thoughts, Words and Actions, even to every idle word, especially spoken to the detriment of any: That in all these we shall have the Devil and his Angels vehemently to accuse us, and our own Consciences to testifie against us: A most severe Judge to pass sentence upon us; from whose impartial doom, the endless Torments of Hell shall receive the wilfully erroneous and impenitent Sinner; but eternal Joys, and never fading Felicities shall crown the Orthodox and Holy.

Ps. 6. 17. *The wicked shall be turned into Hell, and all the people that forget God.*

Wisd. 3. 1. *But the souls of the righteous are in the hand of God, and there shall no torment touch them.*

Ath. cr. Mat. 25. *ult.* *They that have done good, shall go into everlasting life: and they that have done evil into everlasting fire.*

This

This Faith is professed by many, but by few believed with the heart: for he that cordially believes these Principles of his Religion, will *stand in awe, and sin not*: he will not dare, in defiance of this Faith, knowingly and wittingly to transgress the Laws of the great Majesty of Heaven: and 'tis such a Faith attended by Fear, and this Fear by Care and Caution, that must preserve the Soul from the Torments, and entitle her to the Joys of the other World. Ps. 4. 4.

Aristotle saith, that he who believes not, can neither Hope nor Fear: and consequently, he who doth truly believe these essentials of his Religion, cannot but both Hope for the Happiness, and Fear the Misery of the World to come.

'Tis recorded of a Friar, that he complained to his Abbot, that he was weary of that idle, lazy life; and therefore he desired leave to depart to some other place: To whom the Abbot returned answer, Thy lazinesS is a manifest sign, that thou didst never truly believe, and seriously consider of the Pains of Hell, and the Joys of Heaven; for the deep sense of these would preserve thee from all lazinesS in thy Cell. *Pra. Spir.* c. 142.

O that they were wise, that they understood this, that they would consider their latter end. Deut. 32. 29.

It is the greatest and most comprehensive of all the parts of true Wisdom, so to consider, as rightly to prepare for our latter end: for to end well, is the summ of all our hopes, and of all the happiness we can hope for.

It is a great vanity to desire a long life, without the thought of leading a holy life. 'tis a great vanity to be so wholly intent upon this present life, as not to provide for the life to come. 'Tis a great

vanity

vanity to be in love with what suddenly fadeth away, and not to hasten in our desires and endeavours to that joy which shall never end. T. K. *l.* 1. *c.* 1.

Ps. 9. 13, *Have mercy upon me, O God, and consider the trouble I suffer of them that hate me*; my Spirit is troubled for the daily incursions of my ghostly enemies: *Thou that liftest me up from the gates of death:* Such is this frail mortal life, all the ways whereof are vanity and iniquity, even gates leading to Death eternal; from the which I humbly beg to be raised up, and exalted by thy right hand.

14. *That I may shew all thy praises within the ports of the daughter of Sion*; glorifie thee with thy Church Triumphant in Heaven: *I will rejoyce in thy salvation:* to be thus lifted up and sav'd, is a joy unspeakable and glorious.

Ps. 106. 4, *Remember me, O Lord, according to the favour thou bearest unto thy people, and visit me with thy salvation.*

5. *That I may see the felicity of thy chosen, and rejoyce in the gladness of thy people: and give thanks with thine inheritance.*

MEDITATION II.

Of the Shortness and Frailty of this present Life.

Job 14. 1, *MAN that is born of a woman, is of few days, and full of trouble.*

2. *He cometh forth like a flower, and is cut down: he fleeth as a shadow, and continueth not* —— *In the midst of life we be in death*, whilst every day we live is one day nearer to the end of life.

Jam. 4. 14. *For what is your life? 'tis even a vapour that appeareth for a little time, and then vanisheth away.*

The

The time of my life past is already swallowed up by death, which still dogs me at the heels to devour the short remainder of my flitting days.

Not to consider this shortness and frailty of humane life, is to make my life yet more short and frail. So *Drex. Vita brevis omnibus* —— "Life is short unto all, but shortest unto those "who forget what is past, are negligent in "what is present, and fear not what is to "come.

Lord, make me to know mine end, and the number of my days, that I may be certified how long I have to live: that the length of my days is of the shortest measure; *For behold, thou hast made my days as a span* —— *Verily every man living is altogether vanity:* The most High and Mighty, the most Honourable and Wealthy, are not exempt from this character; for Honours, Riches, Friends, all the Delights of the Sons of Men, with all the Pomp and Pleasure and Power of the World, depending upon the shortness and frailty of humane life; renders every man, in all that he is, in all that he has, and in all that he hopes for, in this world, a vanity of vanities, an universal vanity.

Nihil est magnum re, quod parvum tempore: nec longis dilatatur gaudiis, quicquid arcto fine concluditur. Euchar. Ep. Paran.

The divine *à Kempis* gives us both the reason and the use of this Doctrine: *Quia per peccatum* —— "Since by Sin we have lost our inno-"cence, we ought with patience to expect the "mercy of God, until this iniquity do pass "away, and mortality be swallowed up of "life. *T. K.* l. 1. c. 22.

St. Augustine's *Meditation on this Subject.*

" THE time of my Pilgrimage here upon
" earth is tedious, wearisome —— for
" this is a miserable life, a frail life, an uncer-
" tain life, a bitter life, a laborious life, a sinful
" life: 'tis the mistress of errour and sinfulness,
" and the hand-maid to death and hell ——

" This life is rather to be called Death than
" Life, as being, through the whole course
" thereof, a passing from Life to Death: for
" whilst we pass from Infancy to Childhood,
" from thence to Manhood, and so to Old-age,
" every such change in Life is but a passage to
" Death, or rather so many stages of Death;
" for each condition of life is the death of its
" foregoing state and condition.

" There is no condition in this life certain
" and setled; now we are glad, and anon sad;
" now we are well, and anon sick; now we
" are at ease, and anon in pain; now we laugh,
" and anon weep; now in hunger and thirst,
" anon in fulness and excess: in honour
" and dishonour, in wealth and poverty, in
" heats and colds, in evil report and good re-
" port, in fear and terrour, and much amaze-
" ment: and all this, and much more than can
" be express'd, is too often attended by a sud-
" den, unexpected death; and which is yet
" more miserable, though there be nothing
" more certain than death, yet vain foolish
" man knoweth not, considereth not his end.

Eccl. 9. 12. So the Preacher; *For man also knoweth not his time, as the fishes that are taken in an evil net, and as the birds that are caught in the snare, so are the sons of men snared in an evil time, when it falleth suddenly upon them.*

Aristotle

Aristotle being ask'd, What is Man? answered, *Imbecillitatis exemplum; Temporis spolium; fortunæ lusus; inconstantiæ imago; invidiæ & calamitatis trutina; reliquum vero pituita & bilis.*

Quid homo (inquit Gran.) *cujus conceptio, culpa, nasci pœna, vivere miseria, & mori tormentum?*

Silenus being ask'd by *Midas*, *Quid homini optimum?* answer'd, *Primo non nasci; secundo quam occyssime mori.*

O senseless Mortals! especially being called Christians, and yet to be of so little Faith, as to doat upon a life so frail, short and uncertain, so changeable and calamitous, in defiance of what we daily profess to believe, *Life Everlasting.*

Blessed are they, and they are but a few, who in hopes and desires to enjoy the unchangeable blessings of the life to come, do slight and despise the fallacious flattering enjoyments of this world; lest being deceived by the charms and fawnings thereof, the Deceiver and the Deceived perish together.

'Tis a general complaint, That the World is deceitful, and unsatisfying in all her most alluring enjoyments: and yet so mightily the flesh prevaileth against the spirit, that most men love, (and I am a great fool among the rest) yea, doatingly love to be thus deceived; too passionately desiring to enjoy still this mortal life, how frail soever, and attended with a numerous train of miseries.

But forget not, O remember and forget not, that thou art Immortal (O my Soul) and that death is but the change of a troublesome for a quiet life, of a frail for a fixed and permanent Being, of an uncertain for a certain abode, and of a temporary for life everlasting. 'Tis but

the falling in pieces of an earthly Tabernacle;
2 Cor. 5. 1. and *when it is dissolved, thou hast a building of God, a house not made with hands, eternal in the Heavens.*

'Tis a fam'd Saying of *Benedict*; *Malus mortem, bonus vitam formidat:* In the death of the righteous is his hopes of happiness, but in the continuance of this life doth the wicked trust.

Thou wouldest not fear the end of this life, didst thou rightly hope for the beginning of a better: 'Tis for want of treasures laid up in Heaven, the fruits of true holiness, that thou art afraid to die; and 'twill be too late to labour for them, when death approacheth.

The Prayer.

O Almighty God, who alone canst order the unruly Wills and Affections of sinful Men, grant unto thy People (and to me with them) to love the thing which thou commandest, and desire that which thou dost promise; that so among the sundry and manifold changes of the world, our hearts may surely there be fixed where true joys are to be found, through *Jesus Christ* ——

MEDITATION III.

Of the frequent Remembrance of Death.

1. THIS present Life is the School of Death, wherein we are taught the several lessons of living to die well, or so to die, that we may live eternally.

Climacus scal. grad. 6. records a story of a Brother, who had lived negligently for many years,

years, and was at last surprized with such a desperate disease, that he was for so long a time deprived of his senses, that he was supposed to be absolutely dead: but recovering again, he immediately secluded himself from all society, and continued for Twelve years, which was the remainder of his time, in that solitary separate condition, lamenting continually the negligences and sins of his by-past life, and the sad condition of all such persons who die in their sins unrepented.

And when the time of his death indeed approached, many of his fraternity flock'd to him, desiring to hear some more than ordinary instructions, and directions from him for the good of their Souls: but all that he would say, was this, as the summ of Christian wisdom; *If you desire so to live that ye may die happily, then meditate continually upon death: for 'tis scarce possible for that man to sin, who with due regard remembers Death, the wages of Sin.*

'Tis said by the said *Climacus*, That *the meditation of Death is as necessary to preserve the health of the Soul in the life of Grace, as is daily Bread to preserve the Body in the life of Nature.*

2. The forgetfulness of Death, is the seminary of all the Sins of the sons of men: hence the neglect of all the duties we owe to God and man: hence the abuse of all the blessings of God, whether relating to this or the other world: hence all luxury, and all the sinful pleasures of the flesh: hence all covetousness, and carnal cares for the things of this life: hence all forgetfulness of the great account we must make of all the works done in the body, together with the banishment from our minds of all fears of Hell, and hopes of Heaven:

'Tis therefore good advice the wise *Syracides* gives us; *Remember thy end, and let enmity cease: Remember corruption and death, and abide in the commandments.*

Eccluſ. 28. 6.

I ſhould not ſurely dare to ſin againſt my God, would I but ſeriouſly conſider in every act I do, and in every moment I breathe, I am haſtning to my laſt breath, and that then I muſt give account as of every moment of my time, ſo of every work, both good and evil, at what time ſoever performed. And 'twas thus ſurely St. *Paul died daily.*

1 Cor. 15. 31.

3. To die the death of the righteous, is the deſire even of the wicked; but his laſt end ſhall be very unlike the others.

Numb. 23. 10.

Ut tibi mors fœlix contingat, vivere diſce:
Ut fœlix poſſis viverè, diſce mori.

The only way to die well, is to live well; and he that will live well, muſt live by dying Principles; ſaying with holy *David*, *My Soul is continually in my hand*; and for ought I know, it may expire at my next breathing, ſince many thouſands in this very moment do breath their laſt.

Pſal. 119. 109.

And 'tis only this moment I can call mine: for what time of my life is paſt, cannot return again to be enjoy'd, and what's to come is not in mine, but in the Lord's power: *My time is in thy hand. In him we live, and move, and have our being.*

Pſ. 31. 17. Act. 17. 28.

Quam fœlix & prudens —— "He is both a "wiſe and a happy man, whoſe endeavours "are ſo to be qualified in his life, as he deſires "to be found in his death." *T. K.* In order hereunto, 'tis the wholſom advice of a Father, *Cum mane fuerit* —— "When 'tis Morning, "think

" think that perhaps thou mayst not see the
" Evening; and when Evening comes, remem-
" ber that 'tis uncertain whether thou shalt see
" Morning.

Those *Indian* wise men call'd *Brachmans*, had their Sepulchres before their doors; that both upon their going out, and coming in, they might remember their approaching death, as a curb to restrain them from all extravagant lustings after the pleasures, riches and honours of this mortal life.

'Tis recorded of *John* the famous Patriarch of *Alexandria*, that whilst he was in perfect health, he had his monument framed, but not finished: and that he gave order, upon every Festival, after the Publick Offices of the Church were ended, one of the Priests should say unto him aloud; Holy Father, your Monument should be finished, because *'tis not known at what hour the thief cometh.* Mat. 24. 43.

I cannot better advise both my self and my Reader, than that in every thing we go about, we would every man of us ask himself this question; *Would I now do this, if I were ready to die?* 'Tis the Wise Man's advice, *Whatsoever thou takest in hand, remember the end, and thou shalt never do amiss.* Eccl. 7. ult.

When an Emperor of the East was newly proclaimed, before he spake to any person in the stile of Majesty, a Mason comes to him, and shewing him several kinds of Marble, demands of which of those kinds of stone he would have his Sepulchre made: intimating unto him, that although he was made an Emperor, he was not to forget he was a mortal; and therefore it concerned him with such justice and mercy to govern his earthly Kingdom, that he

might not forfeit the loſs of the Kingdom of Heaven.

From the forgetfulneſs of my death, and the uncertainty of my life, from every evil work whereunto ſuch forgetfulneſs may betray me, and from a ſudden and an unprepared death, good Lord deliver me.

4. The Lord cloathed our firſt Parents with the skins of Beaſts, to put them in mind of that mortality and corruption of the fleſh they had contracted by their diſobedience to his commands: the which as we their ſinful Off-ſpring do daily bear about us, ſo ought we alſo to have the ſame in a continual remembrance for the keeping under the unruly luſts of the fleſh, that we finally paſs not from a ſpiritual to death eternal.

And thus, every truly pious man thus remembers daily the unavoidable death of his corruptible body, ſo as to keep his Soul unſpotted of the world, and alive from the death of ſin, *continually mortifying all his evil and corrupt affections, and daily proceeding in all vertue and godlineſs of living.*

And thus, in the ſence of the holy Apoſtle of our Lord, to *die daily*, is not only daily to remember death, but daily to die unto ſin, and live unto righteouſneſs unto the hopes of eternal happineſs: ſlighting all the falſe and flattering felicities of this fawning world, as being not only empty and unſatisfying, but alſo mortal and dying.

A holy confidence to die well, and in hopes to enjoy Life Eternal after Death, is begotten in the heart, (ſaith the ſpiritual *à Kempis*) 1. *By a perpetual contempt of the World.* 2. *By a thorough Self-denial.* 3. *By a fervent deſire and endeavour for proficiency in Grace.* 4. *By the love*

A Kempis *de Imit. Chriſt.* l. 1. c. 23.

love of Discipline, or strict corporal Austerities. 5. By the unwearied labour of true Repentance. 6. By a willing and ready Obedience to all God's Commands. 7. By suffering contentedly, yea, even joyfully all Adversities, for the love of Christ.

And thus prepare for thy change to come, looking not (as becomes an immortal Soul) *at the things which are seen, but at the things which are not seen: for the things which are seen are temporal, but the things which are not seen are eternal.* 2 Cor. 4. 18.

The Prayer.

O God, the Protector of all that trust in thee, without whom nothing is strong, nothing is holy: encrease and multiply upon us thy mercy; that thou being our Leader and Guide, we may so pass through things temporal, that we finally lose not the things eternal: Grant this, O heavenly Father, for thy Son *Jesus Christ* his sake. *Amen.*

MEDITATION IV.

Of the Horrour of Death.

1. UNDER the Law, when a Fowl was to be offered for a Burnt-Sacrifice unto the Lord, the Head was to be wrung off; the Crop, with the Feathers, to be cast into the place of ashes: intimating mystically, that the way to mortifie the swellings of Pride and Luxury, and make all the feathers of secular Pomp and Vanity to flag, is to turn our eyes unto the ashes of the Dead, and see the horrid state of such as lie in the Grave, even of the most high, powerful and pompous that ever liv'd upon earth. Levit. 1. 16.

" St. *Au-*

" St. *Auguſtine* being with his Mother *Monica*
" invited to *Rome* by *Pontianus* the Prefect, to
" view the ſtately Edifices, and ancient Monu-
" ments of that eminent City, amongſt other
" Rarities, he ſaw the great *Cæſar*'s Sepulchre,
" and therein his Carcaſs of a livid, ghaſtly
" colour; his Face fallen away to ſuch a meagre
" leanneſs, as ſcarce of skin and bone conſiſt-
" ing; his Lips being rotted away, his Teeth
" were ſeen black and corrupted; his Noſe ſo
" conſumed, that only the wide hollows of his
" Noſtrils appeared; his Belly burſt, and ſwarm-
" ing with Worms and Serpents; his Eyes
" quite ſunk into his head, and in the two holes
" thereof two loathſome Toads were feeding
" — Then turning towards his Mother, he
" ſaid, *What now, dear Mother, is become of*
" *the great Cæſar, whoſe Pomp, and Power, and*
" *Policy, whoſe Riches, Honour and Dignity,*
" *whoſe many Victories, Conqueſts and Triumphs*
" *rendred him the moſt admired Heroe the World*
" *afforded? Where now is all his Glory? Where*
" *the conquering Armies he commanded? the Ci-*
" *ties, Nations, Countries he ſubdued? the nu-*
" *merous train of Nobility, Gentry, Soldiery that*
" *attended him? the vaſt Riches and boundleſs*
" *Authority he acquired?* ——

" Whereunto the pious Matron anſwered,
" *Oh, my Son! no ſooner did his Spirit fail, and his*
" *Breath expire, but all his ſplendid Enjoyments, all*
" *his flattering worldly Felicities forſook him; his*
" *Riches, his Friends, his Attendants, all his*
" *Conqueſts and Triumphs, all the Honour which he*
" *got through manifold travels, pains and perils,*
" *have all now left him alone in this ghaſtly ſilent*
" *Sepulchre, accompanied only with Worms, Stench*
" *and Corruption* ——

Such

Such is the end of all flesh: *All flesh is grass, and all the grass thereof as a flower of the field.* Isa. 40. 6. The Flower is more gay and gaudy than the Grass for a little space; but when the verdure of both decays, they have the same withered complexion, they rot and corrupt both alike; and commonly the more gaudy Flower is more ugly and stinking than the Grass: 'Tis even so with the Rich and the Poor, the Honourable and the Base in this World, they differ only in their outward fashion and appearance; but when death doth seize them, they are equally obnoxious to the same solitude, poverty and nakedness, to the same stench, corruption, and rottenness.

'Tis as true of the greatest Prince, as of the meanest Peasant: *When a man is dead, he shall inherit creeping things, beasts and worms.* Eccl. 10. 11. All the difference in the Grave betwixt the Rich and the Poor, is this; That the dust of the Rich, through the luxury, lasciviousness, and intemperance of their life, is more corrupt and loathsom after their death, than is the dust of the Poor, whose food and nourishment was more coarse and sparing.

Why then, my Immortal Soul, art thou so fond of thy corruptible companion, the Body? Remember its beginning is uncleanness, and its end rottenness: 'Tis thy servant for the present; but if thou too much cocker and pamper it, 'twill rebel, subdue, and lead thee captive to a worse death than that whereunto it self is liable, even the death of the nether Hell; *where the worm dieth not, and the fire is not quenched.* Mark 9. 44.

2. *Death is the wages of sin:* And I have sinned, vile Wretch that I am, I have sinned; and *what shall I do,* or *what shall I say unto thee, O thou preserver of man?* All that I can say, is the

the ſame ſtill, *I have ſinned*; and as long as I
Pſ. 38. 18. have a day to live, I will ſay it: *I will confeſs my wickedneſs, and be ſorry for my ſins.*

Mercy, good Lord; Mercy, I humbly beg:
Job 7. 20. *O why doſt thou not pardon my tranſgreſſion, and take away mine iniquity?*

Job 10. 20, *Are not my days few? Ceaſe then, and let me alone, that I may bewail my ſins, and take comfort a little*, in the hopes of the pardon of them, through faith in the blood of my dear Re-
21. deemer, *before I go to the place from whence I ſhall not return, to the land of darkneſs, and of the ſhadow of death.*

3. I know, that to fleſh and blood death is of all terribles the moſt terrible, *Job* 18. 14. but my bleſſed Redeemer hath pulled out the ſting, and quelled the terrors of death, 1 *Cor.* 15. 55, 56, 57. He hath alſo deſtroyed him that
Heb. 2. 14. had the power of death, that is, the Devil. So that now when death approacheth, through Faith and a good Conſcience, I ſhall have hope, with all patience and contentment, to drink off that Cup, how bitter and painful ſoever, ſaying
Mat. 26. with my bleſſed Lord and Maſter, upon his ap-
42. proaching death, *Father, not my will, but thine be done.*

The Prayer.

ASſiſt me mercifully, O Lord, to ſubject my rebellious fleſh to the guidance of the Spirit, and my ſpirit to the Laws of my Redeemer; that when my Body ſhall be the inheritance of worms and creeping things, my Soul may poſſeſs *an inheritance uncorruptible and undefiled, that fadeth not away, reſerved in the heavens*, through Jeſus Chriſt our Lord. *Amen.*

MEDI-

MEDITATION V.

Of Preparation unto Death.

I.

AS there is nothing more certain than Death; *For what man is there that liveth, and shall not see death?* So there is nothing more uncertain than the time of Death; *for of that day and hour knoweth no man.* Ps. 89. 47. Mat. 24. 36.

'Tis therefore unknown, that it might be alway suspected and awaited: *The Son of man cometh in an hour when you think not:* That his coming may be hourly thought upon; *Latet dies ultimus, ut observentur omnes dies:* The day of our death is hidden from us, that all our days should be no other but a preparation thereunto, the certainty of the one engaging us unto sincerity in the other *. Luk. 12. 40. Aug.

* *Veri hominis Christiani vita, nihil aliud quam continua ad mortem præparatio esse debet.*

Every danger foreseen, is best prevented: And thus Death, the greatest of dangers, may be rendred the least dangerous, by a prudent fear, and careful provision for the same: *Qui pavet, cavet; qui negligit, incidit:* which may best be englished in the language of the Holy Ghost; *The wise man feareth, and departeth from evil; but the fool rageth, and is confident* ||. Bern. Prov. 14. 16.

|| *Timeat semper in vita mortem, qui mortis metum evadere velit.*

II.

The great end of this mortal life, is to prepare for death, or rather for a safe passage through death to life immortal: for upon the well or ill spending of the few minutes of this pre-

present life, depends either a blessed or a miserable Eternity.

It was the advice of a wise Man to his Friend, to have engraven in capital letters, in some such place of his house as might be most frequent in his view, to be often considered, *MOMENTUM UNDE PENDET ETERNITAS.*

III.

There is no consideration our blessed Lord hath so frequently inculcated by Commands, Counsels, Exhortations, Admonitions, Parables, Similitudes, Arguments and Reasons, as this of *the Christian watch*, i. e. to prepare, to provide, to be ready, to wait for the coming of the Lord, or for the approach of Death: whether *he shall come in the first, or in the second, or in the third watch:* whether in the time of Youth, or Manhood, or Old age: At all times, and in all ages, he commands all men to be upon their watch.

Luk. 12. 38.

Mark 13. 34, 35, 36, 37.

This *watch* implies many particulars, which are as so many preparatives unto death.

1. To *watch*, is to have our eyes open, or our minds enlightned by the holy true Christian Faith.

2. That the affections of our hearts, and the actions of our lives, be framed according to what we rightly profess to believe.

3. To have our Eyes not only opened, but uplifted towards Heaven above, and not still poring upon the Earth below.

4. In our *watch*, we must carefully observe all the Orders and Commands given us by *Christ* the Captain of our Salvation.

5. That we shake off all drowziness and sluggishness, being active and vigorous in the execution

cution of all ſuch Commands; and in all the reſpective Duties we owe to God and Man.

6. That when the Lord cometh, and knocketh at the door, by the batteries of death, we be both willing and ready to open unto him: And in order hereunto,

7. That our hearts be prepared to receive the Lord, being ſo ſwept and cleanſed, that nothing be found in any corner there, which may offend him who is the ſearcher of all hearts.

8. We muſt ſtand upon our watch *with our loins girded*, or all irrational luſts reſtrained; that we may be expedite and ready to execute whatever our Duty to God or Man requires: Thus St. *Jerom* ſtood upon his watch, profeſſing that whether he did eat or drink, reſt or labour, ſleep or wake, he alway heard the voice of the laſt Trumpet ſounding in his ears, *Awake and come to juudgment.*

9. Laſtly, In this watch we muſt perſevere, not to be taken off by any wiles of Satan, concerns of the world, or allurements of the fleſh; but to ſtand fix'd and immoveable in our reſpective ſtations of Chriſtian Duty, until the great Captain and Lord of life and death ſhall remove us hence.

And may I thus, bleſſed Lord, continually wait for thy coming, *with my loins girt*, in the reſtriction of all the unruly luſts of my heart, and of all the irrational imaginations of my head alſo: and my Lamp of the holy Chriſtian Faith burning continually; being fed with the oil or unction of the holy Spirit of God, and ſhining in and through all the whole courſe of my life, by all ſuch good works as may glorifie thee our Father which art in Heaven. This is that

ſacred

ſacred light (even *faith which worketh by love*) which will infallibly guide me through all the mazes of this mortal life, and convey me ſafely through the gloomy ſhades of death, into the region of light, and life everlaſting. *Amen.*

IV.

In this life our condition is changeable from better to worſe, and from worſe to better: But in death, all hopes of bettering our condition
2 Cor. 6. 2. are buried with the lifeleſs corps. *Now is the acceptable time, now is the day of ſalvation.* 'Tis in the day of this life I am commanded to *work*
Phil. 2. 12. *out my ſalvation with fear and trembling.* When the night of death cometh, no man can then
Eccluſ. 9. 10. work: *There is neither work, nor device, nor knowledge, nor wiſdom in the grave where thou goeſt.* And it is wiſely therefore adviſed in the following words; *Whatever thy hand findeth to do, do it with all thy might:* Be vigorous, be active, be
Col. 1. 10. zealous, *be fruitful in every good work.*

The Soul that is laden with the fruits of well-doing, ſhall chearfully in the approach of
1 Pet. 4. ult. death commit her ſelf *unto God, as to a faithful Creator.*

Thoſe good deeds, which through the Merits of *Chriſt* will render us ſecure in the hour of death, are,

1. Devout and humble, frequent and fervent Prayers unto God, and Praiſes of him, wherein we do moſt immediately both commit and commend our Souls unto God, and gain his grace and favour, eſpecially when accompanied with,

Luk. 2. 37. 2. *Faſtings often:* By theſe we offer our
Rom. 12. 1. Bodies in ſacrifice unto God: as by Prayer our Souls.

Heb. 13. 15, 16. 3. Charitable Alms-deeds; for *with ſuch ſacrifices God is well pleaſed.*

Such

Such preparation for death, is advised by the wise *Syracides*, Ecclus. 14. 12. *Remember that death will not be long in coming: and that the covenant of the grave is not shewed unto thee.* Ver. 13. *Do good to thy friend before thou die: put not off to thy last Will and Testament*; but *according to thy ability stretch out thy hand, and give unto the poor.*

To make the Poor our Friends, or rather our acts of charity towards them, against the day of death, is commanded by our Lord, *Luk.* 16. 9. *Make your selves friends of the Mammon of unrighteousness*, in the pious and charitable distribution of your worldly Goods; *that when you fail*, your Bodies fail to be the habitation of your Souls, *they may receive you into everlasting habitations.* Which is yet more fully and plainly commanded by our Lord, *Luk.* 12. 33, 34, 35, 36. Thus the wise Virgins were provided for the coming of the Bridegroom, with *oil in their lamps*: their light of Faith was kept flaming by charity and good works, by which means they were admitted into the Bridal-chamber of Celestial Paradise: from whence the foolish Virgins were excluded, who had Lamps, but no Oil; Faith without Charity; or else good works without sincere intentions, and holy affections in the performance of them, *Mat.* 25. 3, 4, *&c.*

'Tis not doubted, but every act of Charity is transient; and every good work, of what nature soever, takes end with the work done: but the *Charity*, the *Piety*, the *Wisdom*, the *Righteousness* of every religious work, is not of a dying stamp: *For righteousness is immortal*, Wisd. 1. 17.

As therefore the good works of holy and good men pass away and vanish; so the *holiness* and *charity of their actions* pass into Heaven, and stand there upon record to plead, through the Merits of *Christ*, for their admission into those Regions of Bliss.

Ps. 112. 9. *He hath dispersed abroad, he hath given to the poor, his righteousness remaineth for ever; his horn shall be exalted with honour.*

Rev. 14. 13. *Blessed are the dead who die in the Lord; they rest from their labours, and their works follow them.*

Lord, I pray thee, that thy grace may alway prevent and follow me; and make me continually to be given to all good works, the never failing fruits of a true Christian Faith; and by these inseparably conjoyn'd, to make my calling and election sure, sealed in the blood of my dear Redeemer. Amen.

V.

1. There are three general messengers of Death: 1. *Chance*; 2. *Sickness*; 3. *Old-age*. Chance renders the life of man doubtful and uncertain: Sickness makes it grievous and wearisome: Old-age makes it tedious, and Death inevitable.

Some persons are stifled in their Mother's womb, and die before they see the light of this life.

Some die in their infancy, some in their youth, some in their man's estate; and some there be, but these are of all other the fewest in number, who die in their Old-age: And yet the most of men do not only desire, but fondly conceit they shall live to be old, and yet never think themselves old enough to die: which makes so many millions of persons die unpre-

paredly:

paredly: And so pass from a temporal to death eternal: For death is then most generally the nearest, when 'tis conceited to be farthest off: *Mors enim propior esse solet, cum longius abesse putetur.* Bern.

2. Tis the thought of a longer, and still of a longer life, that is the great impediment of repentance, and amendment of life: whereby the Devil hurries men by throngs to be his woful companions in his Region of blackness of darkness for ever. And the great reason is, because Repentance delayed till Sickness or Old-age come, is not only uncertain and unsafe, but very seldom or never truly and sincerely performed. 'Tis a dreadful Saying of St. *Jerom*, *That scarce one of ten thousand, who have continued in any sinful course of life, without the conscientious practice of a true and timely repentance, do ever so perfectly repent, as to obtain the remission of their sins in the hour of death.*

For the prevention of so great and general a mischief, and perdition of ungodly men; the All-wise and good Providence of Heaven hath ordained, that in all ages and conditions of men this life shall take end: that so none, how young and lusty soever, with his bones full of marrow, should yet dare to live unprepared for death, presuming still upon further time for Repentance and Amendment of life.

Tu in senectutem sana differs consilia, & inde vitam vis inchoare quo pauci perduxerunt: stultitia magna est tunc vivere incipere, cum desinendum est.

Blessed Lord, suffer me not thus to deceive my self, through the sly insinuations of Satan, and my own sensual inclinations and desires; but make me so mindful of my end, that I may pass the remainder of my days in the constant practice of Repentance,

and godly fear; that living in thy fear, I may die in thy favour, and in a well grounded hope to live with thee for ever. Amen.

VI.

1. Every change in my frail constitution, every little pain and ache in my corruptible flesh, all distempers and diseases are as so many memorials of my mortality; but the older I grow, the nearer still is the approach of my dissolution
Heb. 8. *ult.* by the hand of death: *for that which decayeth and waxeth old, is ready to vanish away.*

2. Happy is the man, who on his bed of
2 Tim 4. 7. death can say with the Apostle, *I have fought a good fight*, against all the assaults of the Devil, the World and the Flesh, which war against the Soul: *I have finished my course:* as the course of my life, so the course of godliness in all its respective Duties enjoin'd me. *I have kept the faith*, untainted by any atheistical imaginations, heretical opinions, or sinful practices: and I have been faithful in the discharge of those offices, and relations, wherein my great Lord and Master hath entrusted and estated me.

If my heart condemn me not in any of these respects, I may thence conclude with joy and
— 8. exultation, *from henceforth there is laid up a crown of righteousness, which the righteous Judge shall give me at that day; and not to me only, but to all them also that love his appearance.*

The Prayer.

LOok graciously upon me, O Lord, I beseech thee, in the time of my approaching dissolution: and the more the outward man decayeth, strengthen me so much the more continually

tinually by thy Grace and Holy Spirit in the inner man: give me unfeigned repentance for all the errors of my life past, and a stedfast faith in thy Son *Jesus*, that my sins may be done away by thy mercy, and my pardon sealed in Heaven, before I go hence and be no more seen.

II.

In the midst of life we be in death: Of whom may we seek for succour but of thee, O Lord, who for our sins art justly displeased?

Yet, O Lord God most holy, O Lord most mighty, O holy and most merciful Saviour, deliver us not into the bitter pains of eternal death.

Thou knowest, Lord, the secrets of our hearts: shut not up thy merciful ears to our Prayers, but spare us. O Lord most holy, O God most mighty, O holy and most merciful Saviour, thou most worthy Judge eternal, suffer us not at our last hour, for any pains of death, to fall from thee.

III.

In my last hour, O Lord, I humbly beg thy protection from the busie suggestions and direful insultings of my grand enemies, the Devil and his Angels: Oh, let not then my Faith fail, or my Hope wither, or my Charity wax cold with the waining flesh: But when all my joynts shall tremble by the batteries of death, mine eyes be darkned, and my tongue falter; then, O then let my heart be enlarged towards my God, waiting upon thee, longing for thee, and incessantly praying, *shew me thy mercy, O Lord, and grant me thy salvation.*

The XXXIXth Psalm.

Verses,

1. I *Said, I will take heed to my ways: that I offend not in my tongue* *.

* The meditation of Death, makes every wise man careful of all his ways, and more-especially to avoid the offences of the tongue.

2. *I will keep my mouth as 'twere with a bridle: while the ungodly is in my sight* †.

† The Tongue is an unruly evil, and must be tam'd as a wild horse with a bridle, especially when provok'd by captious, contentious and quarrelsome persons.

4. *I held my tongue, and spake nothing, I kept silence; yea, even from good words: but it was pain and grief unto me* ||.

|| Reproaches are for the most part best answer'd with a discreet silence; so was our Lord, as a Lamb, dumb before the Shearers ——

4. *My heart was hot within me; and while I was thus musing, the fire kindled* *: *and at the last I spake with my tongue* ||.

* To abstain from good words, is sometimes necessary for the avoiding of an evil construction: but such silence is grievous to the pious Soul, which burns with the fire of divine love, and zeal to God's glory. *The zeal of thine house hath even eaten me up.*

|| Though it be often inconvenient to speak before wicked men, yet 'tis alway necessary to speak unto God by Prayer.

5. *Lord, let me know mine end, and the number of my days: that I may be certified how long I have to live* *.

* 'Tis a blessing we ought alway to pray for, to be feelingly sensible of the shortness of our life.

6. *Behold, thou hast made my days as 'twere a span long; and mine age is nothing, in respect of thee: and verily every man living is altogether vanity* †.

† The life of man, if compar'd with God's everlasting Being, is rather to be call'd a death than a life, a vanity, not a verity of being.

7. *For*

7. *For man walketh in a vain shadow, he disquieteth himself in vain: he heapeth up riches, and cannot tell who shall gather them* *.

darkened with the shadows of happiness, whilst they vainly care for worldly wealth, which is as transitory and uncertain as the life itself.

* The hearts of men are

8. *And now, Lord, what is my hope? truly my hope is even in thee* †.

nor in all the world affords, but in God alone, that all hope of true happiness is attainable.

† 'Tis not in riches,

9. *Deliver me from all mine offences: and make me not a rebuke to the foolish* ‖.

of all true well-grounded hopes in God, and makes us liable to the scorn even of foolish men.

‖ Our sins deprive us

10. *I became dumb, and opened not my mouth: for it was thy doing* *.

patient silence suffer the reproaches of others, because occasioned by our offences, and because sent from God for our amendment.

* We must with a pa-

11. *Take thy plague away from me: I am even consumed by the means of thy heavy hand* †.

that we deserve to be consumed by the just Judgments of God.

† And confess withal,

12. *When thou with rebukes dost chasten man for sin, thou makest his beauty to consume away, as 'twere a moth fretting a garment: every man therefore is but vanity* ‖.

easily deface the beauty, and decay the strength of the corruptible Body.

‖ Whose lightest chastisements do

13. *Hear my prayer, O Lord, and with thine ear consider my calling: hold not thy peace at my tears* †.

Soul is poured forth in Prayers, with tears of godly sorrow for her offences, from whence all the miseries of this life do flow.

† Therefore the devout

14. *For I am a stranger with thee: and a sojourner, as all my fathers were* *.

* The Earth is a strange land to the immortal Soul, whose native home is Heaven, where she was framed by the hands of the Almighty, after his own Image.

15. *O spare me a little, that I may recover my strength; before I go hence, and be no more seen* †.

† Which Image being defaced by her sins, she humbly begs with tears, time and space, by Repentance, Faith, and new Obedience, to recover her native strength and beauty, before she leave her tabernacle of flesh.

Glory be to the Father ——
As it was in the beginning ——

The Prayer.

SInce my days are but as a span, short and uncertain, I humbly beseech thee, O Lord, to wean my heart from the disquietude of worldly cares; and that I may be fruitful in all the good works of obedience and charity, to repair the breaches of thy blessed Image which mine offences have made, before my departure hence: that so recovering the spiritual health and strength of my Soul, I may die in thy grace and favour, through *Jesus Christ* ——

The XC^th^ Psalm.

Verses,

1. LOrd, *thou hast been our refuge from one generation to another* *.

* Holy men have in all ages of the world applied themselves unto the Lord, for succour, support and protection in all conditions.

2. *Before the mountains were brought forth, or ever the earth and the world were made: thou art God from everlasting, and world without end* †.

†Who being eternal, is also immutable in his mercy, goodness, power and providence over all.

3. *Thou*

3. *Thou turnest man to destruction: again thou sayest, Come again, ye children of men* *. * Dispensing both health and sickness, prosperity and adversity, life and death to the sons of men, according to his all-just, all-merciful, all-wise good pleasure.

4. *For a thousand years in thy sight are but as yesterday: seeing that is past as a watch in the night* †. † The longest course of man's life, in respect of God's eternal prævision, is but as a day that is already past, or as one of the night-watches, which is both swift and short, and also dark and gloomy through frequent cross and adverse occurrents.

5. *As soon as thou scatterest them, they are even asleep: and fade away suddenly as the grass* ||. || As Sleep is the Image of Death, so the Life of Man in this World is but the image or shadow of life; for as a Shadow it fleeth the Pursuer, and fadeth as the grass.

6. *In the morning it is green, and groweth up: in the evening it is cut down, dried up and withered* *. * Which the same day beholds both growing and cut down, flourishing and withered.

7. *For we consume away in thy displeasure: and are afraid at thy wrathful indignation* †. † This frailty of humane life is the punishment of sin, which incurs most justly God's indignation and wrath.

8. *Thou hast set our mis-deeds before thee: and our secret sins in the light of thy countenance* ||. || Whose eyes are ten thousand times brighter than the Sun, both seeing and recording the most secret of our sinful ways.

9. *For when thou art angry, all our days are gone: we bring our years to an end, as it were a tale that is told* *. * 'Tis through God's just anger for our sins, that our days are shortned, and our years are spent in vanity and trouble.

10. *The*

10. *The days of our age are three score years and ten: and though men be so strong, that they come to fourscore years, yet is their strength then but labour and sorrow: so soon passeth it away and we are gone* *.

* The miseries of man's life are not so great through the shortness thereof, as that his sorrows and troubles are encreased with his days.

11. *But who regardeth the power of thy wrath? for even thereafter as a man feareth, so is thy displeasure* †.

† God's displeasure for our sins is either more or less, according as we do less or more stand in awe thereof.

12. *So teach us to number our days: that we may apply our hearts unto wisdom* ‖.

‖ True Wisdom is attained by the serious contemplation of the frailty of life, and certainty of death.

13. *Turn thee again, O Lord, at the last: and be gracious unto thy servant* *.

* Intermixing with our Meditations devout Prayers for the propitious grace and favour of God.

14. *O satisfie us with thy mercy, and that soon: so shall we rejoyce and be glad all the days of our life* †.

† Which alone can satisfie the desires of the immortal Soul, and throughly rejoyce the same.

15. *Comfort us again now after the time thou hast plagued us: and for the years wherein we have suffered adversity* ‖.

‖ We may reasonably alledge our sufferings, though for our sins, as motives to implore the consolations of God's Spirit.

16. *Shew thy servants thy work: and their children thy glory* *.

* God's proper work is mercy, and 'tis his glory to be gracious, for the which the Righteous do pray both for themselves and their Children.

17. *And*

17. *And the glorious Majesty of the Lord our God be upon us: prosper thou the work of our hands upon us, prosper thou our handy-work* *. * God's glorious Majesty appears by the gracious influences of his holy Spirit: whereby we work the works of God, to his glory, and our own eternal happiness.

Glory be to the Father ——
As it was in the beginning ——

The Prayer.

ALmighty God, the Fountain of all Wisdom, grant me so wisely to number and compare the short and sorrowful days of this mortal life, with that joyful and never ending day of a blessed eternity; that despising the vanities of the one, I may zealously aspire to the happiness of the one. Oh, satisfie the panting desires of my Soul, with the sense of thy mercy in the pardon of my sins: and let the glory of thy grace appear, in prospering me to perform all those good works of Faith and Obedience which conduce to my eternal Salvation, through *Jesus Christ* ——

The Second *General Meditation* upon JUDGMENT.

And first the *Particular Judgment.*

IT *is appointed unto man once to die, and after that the Judgment.* No sooner shall this house of flesh, wherein the immortal Soul doth now inhabit, be shattered in pieces by the hand Heb. 9. 27.

hand of Death, but in the ſame moment the departing Soul ſhall be conveyed by the Angels of God before his Judgment-ſeat: and this is call'd *The Particular Judgment*, that ſhall paſs upon every perſon in particular, immediately upon his death: *When the duſt ſhall return to the earth as it was, then ſhall the Spirit return unto God that gave it: To give an account of the works done in the body, whether they be good, or whether they be evil.*

Eccl. 12. 7, 14.

That grand enemy of man, the Devil, awaits thy Soul's departure hence, to dog thee to the great Tribunal of Heaven. *In this life he fawns to ſeduce, but in the other he will roar to devour, as a Lion over his prey:* to this end he will vehemently accuſe thee, aggravating all thy miſcarriages through his ſuggeſtions committed, and claiming thee as one of the ſubjects of his kingdom of darkneſs: ſaying to the great Judge of all, as ſeveral Fathers obſerve;

Ille enim tunc ſæviens capit quos nunc blandiens decipit. Greg.

"This perſon (thou Judge of the world) "though he be thine by *Creation*, yet he is mine "by *Depravation*: He is Thine by *nature*, but "mine by *ſin*; for he has obeyed my ſugge-"ſtions, and diſobeyed thy Laws: and there-"fore though he belong to thee by *right*, yet "he is fallen to me by *default*: he is thine in "reſpect of his *workmanſhip*, but mine by *the* "*rebellion of his will*, and *diſorder* of his *affe-*"*ctions*: having yielded himſelf to follow my "temptations, and to forſake the paths of thy "Commandments.

Euſeb. Emiſſ. Hom. Aug. Orat. cont. Judæos, Pag.

But 'tis not the Devil alone that ſhall thus accuſe thee, when arraigned at the Bar of divine Judgment: but (as St. *Chryſoſtom* ſaith) the Heavens and the Earth, and the Sea, the Sun and the Moon and the Stars, both nights and days,

days, and all the Creatures thou haſt abuſed, ſhall bear witneſs againſt thee: but above all,

Thine own Conſcience ſhall be as a thouſand Witneſſes; for being then freed from this clog and damp of the corruptible fleſh, all thy imaginations and deſires, all thy words and works ſpoken and done in the body, ſhall appear to thy Conſcience in their native, genuine, and proper colours, without any ignorance or oblivion, miſperſuaſion or miſpriſion, which now blinds the minds of many thouſands, to their eternal ruine on that day.

Oh, who ſhall then be able to anſwer thee one of a thouſand (thou moſt worthy Judge Eternal) if thou ſhould'ſt be extreme to mark what is done amiſs, and thy great mercy intervene not to mitigate the rigour of thy Juſtice! Job 9. 2. Pſ. 130. 3.

But in thee have I put my truſt: Thou ſhalt anſwer for me, O Lord my God. I have no other Advocate to plead my Cauſe, but my righteous Judge himſelf, from whom, in my daily Prayers, *I have required that they, even mine enemies, ſhould not triumph over me,* when I ſtand to be judged before the Tribunal of Heaven. Pſ. 38. 15, 16.

" Who will ſet ſcourges over my thoughts, " and the diſcipline of wiſdom over my heart, " that they ſpare me not for mine ignorances, " and paſs not by my ſins? leſt mine ignorances " encreaſe, and my ſins abound to my deſtru- " ction, and I fall before mine adverſaries (in " the day of my trial,) *and mine enemies* (the " ſpirits and powers of darkneſs) *rejoyce over* " *me, whoſe hope is far from thy mercy.* Eccl. 23. 2, 3.

Meditat. II.

My fleſh trembleth for fear of thee, and *I am afraid of thy Judgments:* when I conſider the Pſ. 119, 120.

ſeverity

ſeverity of many of thy temporal Judgments, which are now intended to drive Sinners to Repentance, that thou mighteſt ſpare them hereafter, I cannot but foreſee the unconceivable rigour of thy eternal judgments, which intend puniſhment only, without any thought of future mercy to ſpare and to forgive, as in this life.

And I vile Sinner have great cauſe to fear, as a ſtrict examination which all muſt undergo, ſo a ſevere ſentence to paſs upon me, having not ſo conſcienciouſly as I ought obeyed the ſacred
Tit. 2. 11, dictates of *the ſaving grace of God, teaching us,*
12, *that denying ungodlineſs and worldly luſts, we ſhould live ſoberly, righteouſly, and godly in this preſent world.*

13. With what face then ſhall I look for the bleſſed hope, or hope for bleſſedneſs upon the appearance of the Great God and our Saviour Jeſus Chriſt?

I have a greater cauſe to fear than to hope; to wave, than to await his coming.

But how ſhall I avoid, or whither ſhall I flee from the face of my Judge? whither but from an offended God, to a merciful Redeemer? from the Throne of thy Juſtice, to thy Mercy-ſeat? To meet thee now with Repentance in my heart, and the fruits thereof brought forth in the actions of my life; and with ſuch ſpiritual wings cemented with the blood of my Redeemer, I may hope to flee from the wrath to come.

Mat. 3. 7, O God, who art juſtly diſpleaſed for our ſins,
8. and pacified by our true and ſincere repentance; ſpare, O ſpare all thoſe who confeſs their ſins unto thee: that they whoſe conſciences by ſin are accuſed, by thy merciful pardon may be abſolved, through Chriſt our Lord.

Medi-

Meditat. III.

Before judgment examine thy self: and in the day of visitation thou shalt find mercy. Eccl. 18. 20.

And I, upon the examination of my self, do find my heart foul and polluted, and my life stain'd with manifold offences: but that I may escape the judgment of God, I judge my self to be a miserable Sinner, I judge my self to have incurr'd the Lord's just indignation, to have deserved the dismal sentence of condemnation to pass upon me. *For I have sinned, and I have done wickedly, and I have committed iniquity, and have rebelled against the Lord, by departing from his most holy Laws and Judgments.*

Many will be my Accusers, when I come to my great Trial upon life or death eternal: and many and great accusations have they to lay against me: the Devil and his Angels, whose suggestions unto evil I have too often followed; many Men, and many Women too, who have been conscious of my sins, and of whose sins I have been many ways guilty: All the good Creatures of God I have abused, and his mercies in them: all those evil deeds I have committed, and the many good offices I have wittingly omitted, all which stand upon record in the Lord's black book of remembrance: and mine own Conscience shall bear witness to all these undeniable Evidences.

These are the Books that shall be opened against me: and I have not what to answer for my self: *But my trust is in the tender mercies of the Lord, therefore I shall not fall,* and be cast in my trial. Holy *Jesus*, who wast condemned being innocent, acquit me though greatly nocent, through Faith in thy Blood. Ps. 26. 1.

Judge

Ps. 35. 24, *Judge me, O Lord, according to thy righteousness*, not after mine; for 'tis little, and good for little: but 'tis thy righteousness, Holy *Jesus*, both active and passive, I must plead for my acquittance when judged by thee: then, O then *let not mine enemies triumph over me.*

25. *Let them not say in their hearts, There, there, so would we have it: neither let them say, we have devoured him:* But in the hour of Death, and in the Day of Judgment,

Good Lord, deliver me.

MEDITATIONS
Upon the
GENERAL JUDGMENT.

Mat. 25. 31, *When the Son of man shall come in his glory, and all his holy Angels with him, then shall he sit upon the throne of his glory.*

32. *And before him all nations shall be gathered* —

1 Thes. 5. 2. This is called *the day of the Lord*, by way of Eminence, as being of all days the greatest.

I.

And that, first, in respect of the great appearance which shall be upon this day, both of the Judge, and the Persons to be judged.

1. Great and glorious, terrible and amazing shall be the appearance of the Judge himself, with all his numerous Attendants.

His personal appearance shall be in Majesty and great Glory: not in respect of his Divine nature, for that appears not to be in the eyes

eyes of flesh; but in respect of his Humane nature assumed.

That nature which appeared here upon earth, poor, mean, contemptible: wherein he was despised and scorned, whipt and scourged, beaten and buffetted, bespattered with ignominious spittings and vile reproaches: rack'd, disjoynted, distorted, deformed, nailed and pierced, crucified and died: shall upon this day appear cloathed with Majesty, and crowned with Glory: Every eye shall see him, even they also who pierced him; and the marks in his nailed hands, in his nailed feet, and in his gored side shall appear as so many shining Stars for their glittering splendour.

2. A great Day, in respect of the numerous Attendants upon this great Judge; of whom *Dan.* 7. 9. — *when the ancient of days did sit — thousand thousands ministred unto him, and ten thousand times ten thousand stood before him; the judgment was set, and the books were opened.*

When this day of the Lord cometh, the Sun shall be turned into darkness, and the Moon into blood; and all the glittering Stars shall fall from their Orbs: but then the Son of Righteousness shall shine, attended by all the triumphing Saints and Angels of Heaven, who shall appear as so many Stars in the Firmament above, dazling the eyes, and astonishing the hearts of all persons to be judged: And this renders,

3. This day a great Day, in respect of the appearance that shall then be; even of all the Men that ever lived, or shall live upon the face of the earth: and of all the Angels also, who are more numerous than Men, in the judgment of the Schoolman, who saith, That there be as many, if not more, of spiritual than of corporeal Beings. *T. Aquin. p 1. q. 50. art. 3.*

4. A great Day, in respect of the multitudinous Trials, even of all the works that ever have been done, from the Creation to the Dissolution of all things under the Sun: And not our Works only, but,

5. Of all our Words, even of every idle word an account must be given: *By thy words thou shalt be justified, and by thy words thou shalt be condemned.*

Mat 12. 36, 37.

6. Not our Words and Works only, but even the inward *Thoughts*, *Intentions* and *Desires* of our Hearts shall be exposed to open view and censure: *The Lord will bring to light the hidden things of darkness, and will make manifest the counsels of all hearts.*

1 Cor. 4. 5.

The most feared Conscience of the Wicked, and the most subtile secret Conscience of the Hypocrite, shall, by the all-piercing light of the Divine Majesty, be displayed, and appear as manifest and open, as if all the counsels thereof had been written with a beam of the Sun: *For thou, O Lord, hast set our misdeeds before thee, and our secret sins in the light of thy countenance.*

Ps. 90. 8.

'Tis recorded of *Agathon*, a person famous amongst the *Ægyptian* Fathers for strictness and holiness of life, that he was notwithstanding exceedingly afraid upon his approaching death: And being demanded the reason of his fear, by such as knew the innocence of his life He answer'd, That the judgments of God do vastly differ from the judgments of Men: *Every way of man is right in his own eyes, but the Lord weigheth the spirits*, Prov. 16. 2. Woe, woe to the most holy and innocent life amongst Men, if the mercy of God do not interpose in the Day of Judgment.

For

For alas! who is so holy, who so pure and innocent, as to stand with any confidence in that all-discerning light of the Sun of Righteousness? *Whose eyes are a thousand times brighter than the Sun, beholding all the ways of men, and considering their most secret parts.* Eccl. 23. 19.

I have been guilty (most merciful Father) I have been guilty of manifold miscarriages, which I have now forgotten; nor can I, through the strictest examination of my self, recall to my memory many of mine offences. But although I cannot, *yet thou numbrest my steps: Dost thou not watch over my sin? —— my transgression is sealed up in a bag, and thou sowest up mine iniquities.* Job 14. 16, 17. So surely are all my transgressions kept in store against the day of my Trial; whilst I sensual and secure, think all is well enough with me, and that my sins are forgotten: *O cleanse thou me from all my secret faults:* Ps. 19. 12. and as they are hid from my memory, *so hide thou thy face from them*; Ps. 51. 9. blot them out of thy Book of Remembrance, that they appear not to my confusion on that great and last Day.

II.

1. *The Lord hath made all things for himself, yea, even the wicked for the day of evil*, Prov. 16. 4. The great Day of Judgment is call'd κατ' ἐξοχὴν, *the day of evil:* As for which Day, the Lord hath reserved the full execution of his severe Justice upon all the evils of the World.

In the Creation of all things, *the power of God* was most especially manifested: In the Government of the World doth *his Wisdom* most appear: In the Redemption of Mankind *his Mercy* is most transparent: And in the Day of Judgment shall *his Justice* most eminently

ſhew forth and exerciſe its ſtrict and ſevereſt meaſures.

2. Sad and diſmal is the Sentence that upon this great Day ſhall paſs upon all ſuch whoſe *Faith* hath not according to ability and opportunity been fruitful in the good works of Charity: *Depart from me, ye curſed, into everlaſting fire —— For I was an hungred, and ye gave me no meat ——*

Mat. 25. 41, 42.

And if theſe ſhall be eternally damned, who have not given of their own Goods for the relief of others: what ſhall become of the Oppreſſor, the Extortioner, the Cheater, the Thief, and of every one who either by force or fraud, publickly or ſecretly hath either taken or detained what of right belongs unto others? Surely, if the one ſhall go, the other ſhall be driven, hurried with a vengeance into Everlaſting Fire.

—*ver. ult.*

3. Great, unconceivably great ſhall be the perplexity and anguiſh of the impenitent Sinner in this great Day; beholding (as *Anſelm* meditates) on the *one ſide* his ſins accuſing him, and *on the other* the ſtrict and impartial Juſtice of Heaven, ready to paſs ſentence upon him: ſeeing *below* him the mouth of Hell gaping to devour him; and *above* him an angry Judge condemning him to that place of Horrour: feeling *within* an accuſing Conſcience tormenting him, and *without* the whole World in conſuming flames: *And if the righteous ſhall ſcarcely be ſav'd, where ſhall the ungodly and ſinner appear?* or where ſhall he hide himſelf, that he may not appear? For any wicked one to lie hidden on that day is impoſſible, and to appear is dreadful and intolerable.

1 Pet. 4. 18.

St. *Chry-*

St. *Chryſoſtom* ſaith, that the very ſight of an angry Judge ſhall be then more unſupportable than a thouſand Hells.

4. This is that diſmal Day foretold by our Lord himſelf, wherein *they ſhall ſay, Bleſſed are the barren, and the womb that never bare, and the paps which never gave ſuck.* Luk. 23. 29.

Then ſhall they begin to ſay to the mountains, fall on us, and to the hills, cover us. 30.

And hide us from the face of him that ſitteth upon the throne, and from the wrath of the Lamb. Rev. 6. 16, 17.

For the great day of his wrath is come: and who ſhall be able to ſtand?

Wo is me that I have ſinned: wo, wo is me, that I have offended this great and terrible Judge of all the World: but as is his Majeſty, ſo is his Mercy great and wonderful.

Have mercy npon me, O God, on that great day, have mercy upon me; and deliver me now in this world from the ſociety, from the temptations, from the guilt of the wicked; *Let me not be occupied in any ungodly works with the men that work wickedneſs,* that I be not reckon'd and ranked amongſt them in the world to come. Pſ. 141. 4.

III.

The Day of Judgment is not only of all days the moſt dreadful, but the moſt joyful alſo.

The Righteous, and the Holy, and the Juſt, ſhall appear in glorified bodies, encircled with the ſhining rays of exceſſive light: but the Wicked in bodies, or carcaſſes rather, both hideous and loathſom.

To the impenitent and Wicked of the World, 'tis a Day of the greateſt terrour; but to the Holy and humble of heart and life, a Day of Jubilee and greateſt Joy: a Day of ſhame and

confusion to the one, of glory and consolation to the other.

How great then shall be the glory of the holy Christian; and how great the shame of Infidelity and Atheism! how great the joy of the true Believer, whose Faith has been fruitful in all good works; and how great the sorrow of the Heretick, Hypocrite, the Profane and Dissolute! for then, and not fully till

Rom. 2. 6, *then shall God render to every man according to his works.*

7, *To them who by patient continuing in well doing, do seek for glory, and honour and immortality: eternal life.*

8, *But to them who are contentious, and obey not the truth, but obey unrighteousness: indignation and wrath.*

9, *Tribulation and anguish upon every soul of man that doth evil: of the Jew first, and also of the Gentile.*

10, *But glory, honour and peace, to every man that worketh good.*

11. *For there is no respect of persons with God.*

What heart can worthily think of these things, without trembling and great astonishment, if not purified and sincerely devoted to the service of God?

Ps. 86. 11. *Teach me, O Lord, thy way, and I will walk in thy truth: O knit my heart unto thee, that I may fear thy name:* fear to offend thee, the great and righteous Judge of the World, in the least particular of thought or desire, of word or of deed.

O Lord, who never failest to help and govern them whom thou dost bring up in thy stedfast fear and love: keep us, we beseech thee, under the protection of thy good Providence,

vidence, and make us to have a perpetual fear and love of thy holy Name, through *Jesus Christ* our Lord. *Amen.*

IV.

When the Son of man cometh, shall he find faith upon the earth? All we who are called Christians, profess to believe both the certain coming of Christ to Judgment, and the uncertainty of the time: That we must all stand before his dreadful Tribunal, and receive every man according to his works: But this is generally a dead Faith, it quickens not the affections, it excites not to such holy conscientious actions, as the firm and cordial Belief of all this does imply and command; and so will prove as dangerous to the Souls of such Believers, as if they had no faith at all. Luk. 18. 8.

With most of men, the Judgments of God, and all the amazing concerns of Eternity, are no more but words which they hear: they have but very narrow, very shallow and dark conceptions of them: they understand not their great astonishing importance, and are not therefore deeply affected therewith to become wise unto Salvation.

O raise up thy stupid Soul, I do here summon thee, whosoever thou art that readest these Meditations; and thou art hereby summon'd, particularly as by Name, to make thy appearance at this general Assizes to be held at the great and last Day, and there to give an account of every passage through thy whole life: which shall be as strictly and throughly sifted and examined, as if there were none but thy self to be tried, as if no cause but thine alone were to be heard.

Eja charissime —— Consider, my dear Christian Brother, out of what great danger thou may'st now deliver thy self, and from what great fear thou may'st be freed, if now thou dost alway stand in awe and sin not; if now thou beest alway suspectful of death, and solicitous of the Judgment to come. *T. K.* lib. 1. cap. 23.

Prepare then, prepare thy self now; now that thou hast time and leisure, prepare thy self for that great Day; for upon thy Trial then depends either thy everlasting well-being, or miserable undoing for ever. Now then cast up thy accounts carefully; examine, try, and judge thy self; confess thy manifold amisses: Humble thy self greatly under the mighty hand of God: Appease the wrath of the great Judge of the World, by Prayers and Tears, and all the sacred offices and acts of true Repentance, by Alms, and Offerings and Fastings often: and, in a word, by all the kinds of those *spiritual sacrifices that are acceptible unto God, through Jesus Christ.*

1 Cor. 11. 31. Jam. 4. 8, 9, 10. Act. 10. 4. Luk. 2. 37. 2 Cor. 11. 27. Eccl. 7. 17. 1 Pet. 2. 5.

Stir up, we beseech thee, O Lord, the wills of thy faithful people: quicken our dead and cold Faith with the sacred fire of holy Charity, the very bond of perfection and all vertue; that we plenteously bringing forth the fruits of good works, may of thee be plenteously rewarded at the last Day, through *Jesus* ——

V.

Mat. 25. 6. *And there was a cry at midnight, Behold, the Bridegroom cometh.* Wo unto me then (saith a devout Father) if I be found sleeping in my bed at midnight, when the great Judge of all the World shall appear: it concerns me much rather

Amb. in Luc.

rather to resolve, with holy *David*, *At midnight I will rise to give thanks unto thee, because of thy righteous Judgments.* Ps. 119. 62.

Happy are those servants, whom the Lord, when he cometh, shall find upon their watch, awaiting his coming, with *their loins girt*, their lusts restrained, and their *Lamps burning:* The light of the holy and true Faith flaming by divine Love, and shining through all the actions of their life: *that others seeing their good works, may glorifie God the Father of Heaven.* Mark 13. 33, 34. Mat. 5. 16

I will stand upon my watch, to guard the innocency of my Soul: I will watch and also pray, that I fall not into the snare of the Devil when tempted by him: and that day come upon me unawares. Mat. 26. 41.

There be two sorts of sins especially, against which my blessed Redeemer hath commanded me to watch, that the day of the Lord surprize me not: First, *Surfeiting* and *Drunkenness*, or the Pleasures of the flesh. Secondly, *The Cares of the World*, or Ambition and Covetousness: against these grand enemies, which continually war against my Soul, it concerns me continually also to watch and pray. Luk. 21. 34.

Blessed Lord, let not, I humbly beseech thee, any importunate cravings of this corruptible flesh seduce me, nor the flattering false felicities of worldly wealth and dignity deceive me; but grant, that I being free from all pollutions both from the one and the other, may await thy coming, in all holy, but humble confidence, to be ranked not amongst the cursed Goats on thy left hand, but amongst thy blessed Sheep on the right hand, and hear that joyful sentence, saying, *Come, ye blessed of my Father, receive the kingdom prepared for you,*

from

from the beginning of the world : Grant this, O heavenly Father ——

OUR Father, which art in Heaven, &c.

The XXVIth Psalm *Paraphrased.*

Verse 1. BE *thou my Judge, O Lord*; not to condemn me for my sins, but to accept of my services, though imperfect and weak : *for I have walked innocently :* not according to the Innocency of thy Saints in Heaven, but according to that of frail Man upon Earth. Neither do I herein presume to justifie my self, but *my trust hath been also in the Lord :* 'tis not my Innocency, but the Lord's mercy I rely upon, and *therefore shall I not fall* in the day of Judgement.

2. *Examine me, O Lord, and prove me :* now is the time, assisted by thy all-piercing Spirit, to examine my self, in order to my grand examination in that day : *Try out my reins and my heart*; as the Silver is tried when the dross is purged out, and this even in the furnace of affliction if it so seemeth good unto thee : that my reins and my heart may be cleansed from all filthiness both of flesh and spirit; and yet even so I dare not undergo thy strict and severe examination of me, but with reflections upon thine immense Goodness.

3. *For thy loving-kindness is ever before mine eyes :* 'Tis my constant meditation, my hope and my refuge : *and I will walk in thy truth :* inwardly delighting and outwardly performing the commands thereof : and that I may do this,

4. *I have not dwelt with vain persons,* made my abode with such as follow the pomps and vanities of this wicked world : *neither will I have fellowship with the deceitful :* I have not so delighted in

in the ſociety, as to be tainted by the evil examples of ſuch as through their deceivable luſts keep not the Covenant they have made with their God: nor is it enough to avoid the ſociety, but

I have hated the congregation of the wicked: 5.
not their perſons but their wickedneſs and all their conſultations to do evil: *and will not ſit among the ungodly*, ſo as to continue and be delighted with the errors of their ways.

I will waſh my hands in innocency, O Lord: with 6.
the tears of true repentance I will waſh the ſinful works of my hands, and keep them clean and innocent for the future: *and ſo*, not in my ſins unrepented, *will I go to thine Altar*, to offer up Vows and Prayers with the precious Body and Blood of my Saviour.

That I may ſhew the voice of thankſgiving; pub- 7.
licly declare the great Thanks and Praiſe which is due to thy Divine Majeſty: *and tell of all thy wondrous works*; joyning with the Miniſters of thy Temple in Pſalms and Hymns and Spiritual Songs, wherein thy great works both of Mercy and Judgment are celebrated.

To this end, *Lord, I have loved the habitation* 8.
of thy houſe, the place where thou inhabiteſt more-eſpecially than any other houſes: and 'tis my delight to come to this houſe, becauſe 'tis *the place where thine honour dwelleth*; where the honour of thy Name is continually celebrated: for *in his temple doth every man ſpeak of his honour.*

And ſince 'tis the joy of my heart to join with 9.
thy people in the praiſe of thy Name, *O ſhut not up my ſoul with the ſinners*; though in this world I cannot altogether eſcape their temptation and trouble, yet rank me not amongſt them,

in

in the world to come: *nor my life with the blood-thirsty*; let me not perish with the cruel, uncharitable and covetous of the world.

10. *In whose hands is wickedness*; the works of whose hands are unjust and destructive: *and their right hand is full of gifts*; even their righteous actions are for bribes, and sinister ends transacted; and such are all they who make a gain of godliness.

11. *But as for me*, though others pursue their worldly interests through injustice and bribery, yet *I will walk innocently*; that's the desire and resolution of my Soul: *O deliver me*, through the precious Blood of my Redeemer, which was shed for my deliverance; defend me from all my ghostly enemies that would destroy mine innocence: *and be merciful unto me*; let thy mercy both pardon my by-past transgressions, and support me through all the perils of this mortal life.

12. *My foot standeth right* fixed in my affections to cleave unto thee, and *I will praise the Lord in the congregations:* in the assemblies of the Lord's people, in the house where his Honour dwelleth: and so shall I hope to be hereafter admitted into the blissful company of Angels and Saints to praise the Lord for ever; saying,

Glory be to the Father ——
As it was in the beginning ——

The XLIII[d] Psalm *Paraphrased.*

Verse 1. *Give sentence with me, O God:* when I stand before thee to be judged according to my works done in the body, whether good or evil, O then *defend my cause against the ungodly people:* Plead for me against all the accusations of men, women,

women, devils, in whose company, or by whose temptations I have done any evil: *O deliver me from the deceitful and wicked man*, that I be not ranked amongst such upon the left hand of unrighteousness and infelicity.

For thou art the God of my strength; by whom I am enabled to resist all my ghostly enemies: *why hast thou put me from thee*, leaving me to mine own weak, frail and sinful self? And this is the reason, *Why go I so heavily*, in the ways of thy service, and of mine own salvation; *whilst the enemy oppresseth me?* being destitute of thy help, the grand enemy of God and man overpowers me with his temptations and assaults: But that I may manfully resist and overcome, 2.

O send out thy light and thy truth, the light of thy Grace, and the truth of thy Righteousness, which discerns the cause of the righteous from the ungodly, *that they may lead me* out of all the errors of this sinful life; that being separated from all the allurements and society of the ungodly, they *may bring me to thy holy hill*, where thy Temple is situate, *and to thy dwelling*, the place where thine honour dwelleth. 3.

And that I may go to the Altar of God, both Sacramental, and Mystical: upon the Altar of my heart to offer up my whole self, to be a living Sacrifice, holy, acceptable unto God, *even the God of my joy and gladness*, who makes glad my heart by the consolations of his holy Spirit, when I approach his Altar: *and upon the Harp*, which is an Instrument of a Triangular figure, and represents the heart of man: wherewithal *I will give thanks unto thee*, O holy and ever-blessed Trinity, Father, Son, and Holy Ghost, *one God* over all, blessed for ever, and *my God*, 4.

even

even the God of my joy and worſhip, my Glory and my Crown? O then,

5. *Why art thou ſo heavy, O my ſoul?* There is no ſorrow but for ſin, becauſe this alone ſeparateth the Soul from the God of all conſolation: *and why art thou ſo diſquieted within me?* 'Tis thy unquiet paſſions, and unruly luſts, which diſturb thy reaſon, and withdraw thee thus diſquieted from a ſincere dependance upon thy God: But return, return unto thy reſt, O my Soul:

6. *O put thy truſt in God:* all thy ſorrows and diſtempers are from thy ſelf, thy health and joy is from the Lord: and for this *I will yet give him thanks*; who is to be praiſed in both the ſeaſons of ſadneſs and joy: For in both

He is the help of my countenance, the lightſome gladneſs of my heart; *and my God*, both of my Being and Well-being, even the God of all that I am, and all that I have, and all that I hope to be; which is to enjoy the beatifical Viſion of his Divine Majeſty, for ever to ſing,

Glory be to the Father ——
As it was in the beginning ——

THE
Third *General Meditation* upon the
PAINS of HELL.

MAny are the Opinions and Diſputes, and too curious alſo the Diſquiſitions, touching the Place, and Nature, Matter, Manner, and Duration of the *Pains of Hell*: But it would be

be more Christian prudence strictly to search and find out those crooked, deceitful and polluted paths which lead to that dismal place of torments, that we may decline and avoid them.

'Tis surely better by much not to feel by woful experience the miseries of the Damned, than exactly to know, and accurately to discourse of them. And may this be ever my study, blessed Lord, my continual care, and fear, and constant endeavour, not in the least particular to sin against thee: for thy wrath and indignation which resteth upon Sinners, is a fierce wrath, and a terrible, 'tis not in the power of frail man to sustain the fury of it.

MEDITATION I.

Of the Pain of Loss.

AS there are two general parts of every sin in this life committed: 1. An aversion from the Creator: 2. A conversion to the Creature. So there are two general kinds of Punishment for Sin in the Life to come: 1. The Punishment of Loss: 2. The Pain of Sense.

The first, and 'tis esteemed by many holy Fathers the greatest of Hell-Torments, is that which is called by Divines, *The Pain of Loss*, whereunto the Wicked of the world are sentenced in these several expressions; *Take him away* —— *Cast him out* —— *I know you not* —— *Depart from me, ye cursed* —— Mat. 22. 13. & 25. 30, 41. Luk. 13. 27.

" The Pains of Sense, in Hell, are intolera-
" ble (saith *Chrysostom*;) yet for a man to suffer St. *Chrys.*
" a thousand Hells, is less irksome, than to be Hom. 28.
" banish'd from Heaven, to be driven from the
" presence of God, to be exil'd out of the re-
" gions

" gions of Light and Joy, to be rejected of the " Lord, and to hear from him, *I know you not* " —— *Depart from me* ——

The Loſs of Heaven muſt needs be the greateſt of evils, becauſe 'tis the Loſs of the greateſt and moſt perfect good, and of all that is truly good.

To loſe the good things we do now enjoy in the world, may be recompenſed with advantage by the gain of Heaven; but to loſe Heaven it ſelf, to forfeit the right and title we once had happily obtained to be Inheritors of the Kingdom of Heaven, is a Loſs irreparable: " Nothing can compenſate, nothing can equal, nothing to be compared to this Loſs; 'tis Hell enough it ſelf, if there were no other.

Id. *Serm. Aug. Enchir. ad Laurent.* c. 112.

In this life, the moſt wiſe and holy underſtand not throughly the fulneſs of heavenly Joys, and ſo cannot be ſenſible of the Torment of their Loſs: but in the next life our eyes ſhall be opened, and the veil upon our hearts removed, and then ſhall the ungodly ſee, to their unſpeakable grief and anguiſh of ſpirit, the vaſt difference betwixt the never-fading Pleaſures of the right hand of God, and the empty tranſitory pleaſures of ſin; betwixt that fulneſs of joy in the preſence of God, and the deplorable ſorrow of its loſs and abſence.

It is very probable, that this Torment of Hell is meant by *the Worm that dieth not*: For nothing can more corrode, and eat ſo deeply even into the inmoſt receſſes of damned Souls, as to ſee and conſider for what poor, beggarly, trifling things of the earth here below they have loſt thoſe bliſsful Joys and raviſhing Felicities of Heaven above; when they ſhall remember how momentary were their ſinful pleaſures, but never to be ended their pains: Then ſhall

ſhall they curſe their Parents that begat, and the Womb that bare them, and the Paps they ſucked; ſo terrible ſhall be the Torment of this never-dying, ever-gnawing Worm, that they ſhall curſe themſelves that they do ſtill live; yea, and curſe God himſelf, who is bleſſed for ever.

I have called, but ye have refuſed, ſaith the Lord; called, ſaying, *Turn ye, turn ye unto me with all your heart* —— *Come unto me, all ye that are weary* —— But we vain men ſlight and neglect, nay, too many contemn ſuch gracious invitations: they are not affected or delighted with the preſence of God; or if they come to his houſe, and approach his preſence there, 'tis not either with that internal Devotion, and external Reverence; 'tis not with ſuch pure hearts and clean hands as becomes the preſence of ſo great and glorious, ſo holy and pure a Majeſty: and is it not then moſt juſt and equal, that all ſuch irreligious, irreverent and profane perſons be baniſh'd the bliſsful preſence of God for ever? Prov. 1.24. Ezek. 33. 11. Mat. 11. 28. Joh. 6. 37, 44, 56.

And ſo hath the Lord threatned, *Iſai.* 65. 12, &c. *Becauſe when I called, ye did not anſwer; when I ſpake, ye did not hear, but did evil* —— *Therefore thus ſaith the Lord, My ſervants ſhall eat, but ye ſhall be hungry; my ſervants ſhall drink, but ye ſhall be thirſty; my ſervants ſhall rejoyce, but ye ſhall be aſhamed: Behold, my ſervants ſhall ſing for joy of heart, but ye ſhall cry for ſorrow of heart, and ſhall howl for vexation of ſpirit.*

Whatever therefore be the guiſe of the multitude, to walk every one after the luſts of their own hearts, and to follow their own imaginations, in the contempt of the Lords Admonitions and Commands; *yet as for me*, whilſt I Pſ. 5. 7.

have life and liberty *I will come into thy house, even upon the multitude of thy mercies, and in thy fear will I worship towards thy holy Temple* ——

Ps. 27. 9, 10. *My heart hath talked of thee* and of this gracious Command of thine. *Seek ye my face* —— *Thy face, Lord, will I seek: O hide not thou thy face from me*, under the cloud of my sins, and the thick cloud of my transgressions, *nor cast away thy servant in displeasure*; but vouchsafe that my approaches to thy Divine Majesty may be so frequent and fervent, and with such Humility, Reverence and Devotion performed, that my person and my services may in this life be accepted before thee, that I hear not at the last day that dismal doom of the Wicked, *Depart from me, ye cursed* ——

MEDITATION II.

Of the Darkness of Hell.

TO be banished the presence of God, who is the Fountain of Light, is to be involved in the terrors of Darkness: and therefore after Mat. 22. 13. *Take him away*, it follows, *cast him into outer darkness*. And so is the place of Hell described: Can. 25. 30. *A land of darkness and of the shadow of death*; Job 10. 21, 22. *A land of darkness as darkness it self, and of the shadow of death, without any order, and where light is as darkness*. And this must needs be so, because Hell is farthest remote from Heaven the Region of Light, being seated (as 'tis generally believed) in the Centre of the Earth, where neither Sun, Moon nor Stars display the least ray or glimmering of their Light, and where not the least beam of the divine Mercy shall ever appear.

There

There is Fire indeed in Hell, but ſuch a Fire as burns without ſhining, a Fire without light, not unlike whereunto is the Fire of blind Zeal, *the tongue whereof ſetteth on fire the courſe of nature, and is ſet on fire of hell.* Jam. 3. 6.

All the light which the ſulphurous Fire of Hell affords, ſerves only to diſcover the ghaſtly ſight of infernal Fiends, reviling, ſcourging tormenting the Damned, without mercy, without intermiſſion: and there, perhaps, may the Wicked ſee ſome of their Friends and Acquaintance, and of their Companions in their ſins, involved with them in the ſame puniſhment, which are ſights ſo dreadful as ſhall augment their torments.

Here is darkneſs then, and no darkneſs: ſuch darkneſs as ſhall hide from the eyes whatever is pleaſant and deſirable: and yet no darkneſs to hide from the diſmal ſight whatever is vexatious, and adds the greater anguiſh to the aking heart.

This diſmal darkneſs of Hell, is call'd *The outward darkneſs*, reſpecting the *inward darkneſs* of humane Souls, and thoſe manifold deeds of darkneſs which iſſue from the one, and run headlong to the other.

If then thou haſt followed the luſts of thine own *darkned heart*, and obeyed the ſuggeſtions of Satan *the Prince of Darkneſs*, if thou haſt loved and acted the *works of darkneſs* (of ſinfulneſs and errour) more than the ſacred acts and influences of Grace and Truth, it is moſt juſt that thy portion be with *blackneſs of darkneſs* for ever. Joh. 3. 19.

Vouchſafe, bleſſed Lord of Light and Life, vouchſafe to diſplay the ſacred beams of thy Celeſtial Light into my darkned Soul, diſpel and diſſipate thence all the black ſtain and guilt of ſin contracted by my daily backſlidings from

thee, all those clouds of ignorance and errour which darken my understanding, all those noisome lusts of the world and of the flesh which incessantly infest and infect my Soul, that I pass not from these *inward* to that *outward darkness where is weeping, and wailing, and gnashing of teeth.*

MEDITATION III.

Of the Fire of Hell.

OF all the Torments invented and practised by the malice of Men or Devils, that by Fire is the most fierce and frightful: How does it amaze the minds of men, when they see it flaming in their houses, and consuming their habitations and estates? and yet the *Fire of Hell* is far more dreadful and tormenting, as differing from our ordinary fire, especially in three respects:

1. Our fire feeds only upon gross and corporeal substances, but *Hell fire* feeds upon Spirits, and damned Souls; and 'tis therefore as much more fierce and piercing than our fire, as a spirit is more quick and active than a gross heavy body.

Be not deceived (O my Soul) with any fond conceits of vain men, that this Fire is only metaphorical or fantastical, allegorical or poetical, because 'tis prepared for the Devil and his Angels, who are spirits, and not liable to visible flames: But the Word of God, which cannot lye, and many undeniable Reasons by the Learned deduced thence, do confirm it to be a real, yea, a material Fire, but more spiritual and refined, and so more eating, piercing and tormenting than the fire which burns upon our hearths.

Mat. 8. 12. & 13. 42. & 25. 41. Mark 9. 43, 47.

2. Our

2. Our fire doth alway burn and torment after the ſame manner; but Hell fire being the inſtrument of Divine Juſtice, doth more or leſs rage and afflict, according as the perſons condemned thereunto have been more or leſs guilty.

And 'tis obſervable, that the ſinful Souls doomed to theſe flames, are repreſented by our Lord unto thoſe Tares that are bound in bundles to be burnt, *Mat.* 13. 30. denoting all kind of Sinners to be puniſhed with them that are of their own rank and quality: *e. g.* The Proud with the Proud; the Drunkard with his Good-fellow; the Adulterer with the Unclean; and ſo in all others, according to the enormities of their lives, ſhall be their ſufferings after death.

And although in this life 'tis ſome mitigation of ſorrow to have Companions therein of the ſame quality; yet in Hell 'tis far otherwiſe: for there the more ſinners with their ſins, the more fuel is added to that diſmal fire: So that when I conſider, all the ſins that have been committed againſt the Majeſty of Heaven, ſince the beginning of the world to the end thereof, are as ſo many faggots to feed the fire of Hell; I cannot but tremble at the greatneſs of its force and fury; and carefully avoid the ſociety of Sinners in this life, that I ſuffer not with them to the encreaſe of our mutual torments in the other world.

3. Our fire may be quenched, nay, 'twill quench it ſelf when its fuel is waſted: but the fire of Hell is *unquenchable*: becauſe, Firſt, The breath of the Everlaſting God, like a ſtream of Brimſtone, doth enkindle it. Secondly, The fuel that feeds this fire ſhall never be conſumed, *viz.* Immaterial, Immortal Beings, of whom

Mat. 3. 12. Iſa. 66. *ult.* & 30 *ult.*

being tormented in these flames, 'tis affirmed, that *they shall seek death, and shall not find it; they shall desire to die, but death shall flie from them.* Miserable Wretches! whilst they had time and leisure to seek life, they neglected it; nay, it is too common, that when life in Christ is offered unto many in the blessed food of their Souls, they slight and contemn it; and therefore 'tis most just (as the Father observes) that *they whose life in this world was no other than a death in sin, their death hereafter should be a life in punishment for sin everlastingly.*

Rev. 9. 6.

Ut cujus vita mortua fuit in culpa, illic mors vivat in pœna. Greg.

But as to the unquenchable fire of Hell, Remember (O my Soul) that there is now a fire within thee, the which if it be not quench'd in this life, will bring thee to fire unquenchable in the other world: and this is the rank and fulsome fire of Concupiscence. Thy carnal lusts and thy worldly lusts being now followed and fulfilled, are the fuel that feeds that dismal fire of the Infernal Lake: and *the Worm also that never dieth*, is bred of the same corruption, even in the dunghil-lusts of the heart, actuated by the hot suggestions of Satan.

And as the fire of Concupiscence doth now more or less rage in thy heart, so as to follow the sway thereof; so shall the fire of Hell be more or less raging hereafter, if these lusts do not die within thee, before the death of nature seize thee.

Take then the Advice of the wise *Syracides*; *Humble thy self greatly, for the vengeance of the wicked is fire and worms.* And of St. *Paul*; *Mortifie therefore your members that are upon earth, fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness which is idolatry* —— *For which things sake the wrath*

Eccl. 7. 17.

Col. 3. 5.

wrath of God cometh upon the children of disobedience.

Bleſſed *Jeſus*, by the Merits and Myſteries of thy Circumciſion, I humbly beg the true Circumciſion of the Spirit: and by the Virtue of thy Crucifixion ſtrengthen me to crucifie the fleſh, with the affections and luſts, leſt any of thoſe exorbitant fires being not opportunely quenched, involve me in thoſe flames of hell which are unquenchable.

MEDITATION IV.

Of the Extent of Hell-Pains.

" WHen I conſider righteous *Job* on the Dunghil, the holy *Baptiſt* hungring in the Wilderneſs, St. *James* beheaded, St. *Peter* crucified, the Torments and Deaths of innumerable Martyrs, the manifold Afflictions of the holy and elect People of God; I cannot but conſider, and know aſſuredly, that very great and many ſhall be the Torments of the Wicked in the world to come: ſince God ſuffereth thoſe whom he dearly loves, to be ſo much afflicted in this life. *Greg.* Mor.

The Pains of Hell, in the extent of them, do herein differ from all preſent bodily pains; that theſe are partial only in ſome particular parts, joynts and members of the Body, whilſt other parts are free from pain: But in Hell, the whole man, in all the ſenſes internal and external, in all the parts of his body, and powers of his ſoul, yea, the moſt ſpiritual faculties, ſhall be tormented with Fire and Brimſtone, rage and deſpite, grief and anguiſh, miſery and malediction. For the Pains of Hell are a concourſe

of all kinds of pain, and of all at the ſame time, and of all of them for ever.

The Taſte ſhall be puniſhed with bitterneſs, the Appetite with hunger, and the Tongue with thirſt, the Sight with horror, the Hearing with aſtoniſhment, the Smell with ſtench, the Heart with anguiſh, the Imagination with fear, the Reaſon with madneſs, the Judgment with confuſion, and in the very Bowels fire unquenchable.

And this is moſt juſt, that as the Wicked have employed all the powers and parts both of Soul and Body, as weapons of unrighteouſneſs unto ſin: ſo ſhould their puniſhment be in all their Senſes, Members, Faculties —— that as each hath trangreſs'd by ſinful Pleaſure, and inordinate Delight, ſo each ſhould have its peculiar afflicting Torment.

There is no ſin unrepented in this life, but ſhall have its proper peculiar torment in Hell: There the Proud ſhall be filled with confuſion: The Slothful ſhall be pricked forward with burning goads: The Covetous ſhall be pinched with penury: The Glutton and the Drunkard ſhall be pined with a perpetual hunger and thirſt: The Envious ſhall howl like mad dogs for rage and grief: The Luxurious, and lovers of pleaſures more than lovers of God, ſhall wallow in burning pitch, and ſtinking brimſtone: And, in a word, in whatſoever thing a man hath in this life offended, in the ſame ſhall he be tormented, if not by a true and timely Repentance prevented. And this the miſerable *Dives* felt, when he wanted a drop of cold water to cool his tongue in Hell, who whilſt upon earth had fared ſumptuouſly every day.

'Tis

'Tis undoubtedly true, that all persons condemned to the flames of the nether Hell, are not equally tormented therein: for though the fire of Hell be one and the same, yet it torments not all after the same manner, nor in the same degree of torture: but every man shall therein more or less feel the smart of its fury, as by the nature, quality and frequency of his sin, he hath less or more deserved the same: for *shall not the Judge of the world do right?* Gen. 18. 25.

The more high, peremptory and presumptuous, as also the less obstinate and impenitent Sinner, shall both suffer under the torment of the same fire, but not in the same degree of pain and suffering: As under the same heat of the Sun upon Earth all creatures are not alike scorched, but some are more, some less sensible of its darting beams, according to their several constitutions: So in the fire of Hell, the degree of its burning shall not be alike in all; because what here the diversity of bodies, there the diversity of sins shall effect: So that tho' all be tormented with the like flames, yet not every one in the like manner and degree of torment. (*Gregor.*) But alas! the lowest degree of suffering in that place of horrour, is punishment enough, if seriously considered, to affright the Sinner from all the errors of his ways.

There be many who now think this or that to be severe Commands, *Love your Enemies* —— *Deny thy Self* —— *Fast, and Watch and Pray* —— *Take up thy Cross* —— But surely 'twill be much more hard and bitter to hear, *Depart from me, ye cursed, into everlasting fire* —— *Tho. à Kemp.*

There was an Hermite call'd *Olympius*, who had a Cell near the River *Jordan*, where he was constantly plagued both with excessive heat, and

and the bitings of innumerable Flyes: who being demanded why he would continue there, to endure ſuch perpetual vexations? anſwer'd, I ſuffer patiently the bitings of theſe Flyes, that I may eſcape the diſmal bitings of that Worm that dieth not; and this great heat I endure, that I may eſcape the flames of Hell, which are intolerable and everlaſting, and theſe heats but for a moment. *Prat. Spir.* c. 141.

O let not then the ſevereſt Commands of the Goſpel, nor the difficulties and labours of Repentance ſtartle and affright thee: let not the breach or neglect thereof ſeem a light and a ſmall thing unto thee; but remember, that to endure the pains of Hell but one hour, is more exceeding painful and afflicting, than a thouſand years of the moſt ſtrict and ſevere auſterities in Faſting, and Sackcloth and Aſhes.

Remember the Worm that dieth not: The Fire that is not quenched: The inſeparable ſociety of tormenting Devils: The horrid howlings of damned Souls: The everlaſting baniſhment from the preſence of God, and from the Regions of Light: The inſufferable ſtench, horrour, and ſtifling fumes: The eternal hunger and thirſt, lamentation and woe. And ſurely, if theſe Remembrances will not move thee to embrace the ſtricteſt Commands of thy bleſſed Redeemer, thy heart is hard indeed, and harder than the nether Milſtone. 'Twas otherwiſe with the *Pſalmiſt*; *My fleſh trembleth for fear of thee, and I am afraid of thy judgments.*

Pſal. 119. 120.

But I humbly beg I may be here, even here in this life puniſhed for my ſins: but ſpare, O ſpare me in the life to come, and from thoſe intolerable pains of the nether Hell, good Lord deliver me, through *Jeſus Chriſt* ——

MEDI-

MEDITATION V.

Of the Bonds and Chains of Hell.

R*Ighteous art thou, O Lord, and upright are thy Judgments:* 'Tis a justice becoming the just Judge of the World, that the Licentious and Profane, who in this life would not be *bound up* nor restrained from following and fulfilling their exorbitant lusts, but have *walked* in the counsel of the ungodly, and *stood* in the way of sinners; that they who *bound up* their hands from doing the works of God's Commandments, and *bound up* their feet from walking in the paths of his most holy Laws; that they whose sins are *bound* upon their Souls, and not loosed by true Repentance, through Faith in the Blood of Christ: 'tis just, I say, that such should incur this sad and dismal Sentence, *Bind him hand and foot* ——— Psal. 119. 137. Mat. 22. 11.

By the *feet*, in holy Writ, is frequently meant our affections whereby our Souls do move, as our Bodies do by our feet: And by our Hands our actions are meant: so that by the *binding* of both in Hell, is intimated, that it shall not there be possible either to act, or so much as to affect what is good, and conducible to our redemption thence.

To be bound to one place, though in Silken Cords, or Chains of Gold, though 'twere on a Bed of Roses, or the sweetest Perfumes, to be so tied as not to be able to stir hand or foot, is a very great punishment to the free, active and stirring Soul of Man: How much more then a sorer punishment is it, to be bound in fiery Chains, eating through the flesh into the very bowels,

bowels, nay through all the most hidden and deepest recesses of the Soul, and be forced to lie down in a bed of Flames, and therein not to be able to stir either *hand* or *foot*, not to move or change from side to side for the least ease or mitigation of Torment?

For the binding of the feet, implies there's no escaping, no flying from the place of Torment; and the binding of the hands, that there's no fence against the tormenting Fiends; that there's no way to be gone, no work to be done to mitigate in the least their insupportable sufferings: 'Tis therefore one great reason of God's forbearance with Sinners in this life, to bring them to Repentance; because there's no possibility by Repentance to abate the sorrows of impenitent Sinners in the life to come.

He must have a heart of Stone, or rather of Flint the hardest of Stones, who in remembrance of his sins, is not greatly terrified and humbled in the very thought and apprehension of these fiery tormenting *Chains of Hell.* And such a hardness of heart is contracted by a long continued custom in any sinful course. And every sin unrepented, is justly punished, 1. By being insensible of sin; and, 2. Without the fear or remembrance of future Judgments, which makes that vast difference betwixt the wise man and the fool: *The wise man feareth and departeth from evil, but the fool rageth and is confident*, Prov. 14. 16.

Blessed *Jesus*, whose innocent tender Hands were rudely seized, and bound with Cords of injustice and violence, vouchsafe to loose all the Bonds and Chains of my Sins, wherewith both my hands and feet, affections and actions are infettered and infested; and grant, that the wounds

wounds they have made in my Soul being washed with my Tears, may be healed by the soveraign Balsam which from thy Wounds and Stripes and Bonds does flow: *Pluck my feet out of the Net* of every temptation to sinfulness and errour, and *let my hands be continually lift up unto thy Commandments to do them*, that I be not liable to be bound by any of the Spirits of vengeance in the fiery Chains of the nether Hell, where is weeping and wailing ——

Ps. 25. 14. & 119. 48.

MEDITATION VI.

Of the Laments of Hell.

There shall be weeping, and wailing, and gnashing of teeth: They shall deservedly weep in Hell, whose eyes upon earth have been *full of Adultery*, Lasciviousness, and greediness of the Creature: whose *eyes have been set upon their covetousness*, and their eye-lids lifted up with scorn and contempt of others: who have been guilty of any of these, or of any other sinful pollutions, and have not wept and bewailed the same with the tears of Repentance.

Mat. 25. 30. 2 Pet. 2. 14. Prov. 13. 30.

Wo unto you that laugh now in your sinful pleasures, *for ye shall mourn and weep* either here or hereafter: And 'tis sad and sottish to put off this necessity of weeping to the other world, where the tears of sorrow and sad repentance shall avail nothing.

Luk. 6. 25.

And this is all the water that Hell afferds, not a drop to cool the tongue tormented in those scorching Flames, only those driesly tears which the violence of her torments do extort, which being salt and brinish, and spent in vain, shall the more encrease the bitterness and

Luk. 16. 24.

and augment the miſeries of the condemned Sinner.

Weeping in this life, as 'tis a ſign, ſo 'tis ſome eaſe to the inward ſorrow of the Soul, which outwardly evaporates it ſelf by Tears: But 'tis not thus with the weepings in Hell; there no Tears, no Sighs, not the ſaddeſt Lamentations, can mitigate in the leaſt the ſorrows of the Soul; becauſe there is nothing but what doth torment, without any intermixture of eaſe, or allay: which is manifeſt from the conjunction of *weeping and gnaſhing of teeth*, to intimate there is not ſuch a Lamentation as gives eaſe to the Soul, but rather embitters the ſame even to rage and madneſs, and dire execrations of it ſelf, and of all its inſtruments and companions in her ſins, accompanied with the blaſphemous revilings of the Juſtice of God.

Jer. 9. 1. *O that now my head were waters, and mine eyes a fountain of tears*, by weeping here, to prevent the weaping in Hell hereafter; now to bewail my ſins, that I ſorrow not when 'tis too late, where weeping and wailing ſhall not aſſwage but augment my ſorrows.

Lament, O Sinner, and *gnaſh thy teeth* through a holy indignation, to be ſo fooliſh and mad, as for a little ſinful pleaſure, or dirty delight, to run the hazard of being obnoxious to never-ending pains and ſorrows.

Mat. 5. 4. *Bleſſed are they that mourn*, both for their own ſins, and for the ſins of others, through the fear of Hell, and deſire of Heaven; *for they ſhall be comforted*, their fears prevented, their deſires obtained.

Pſ. 51. 17. *A broken and a contrite heart, O God, thou wilt not deſpiſe:* A heart broken with godly ſorrow for ſin, and venting it ſelf in Tears, with Prayers,

Prayers, Humiliations and Confeſſions, mix'd with Faith in the Blood of my dear Redeemer. Thus, Lord, thus I humbly beg to be delivered from thy wrath, and from the deplorable wailings of a ſad eternity. *Amen.*

MEDITATION VII.

Of the Perpetuity of Hell-Torments.

THE Perpetuity of Hell-Torments, is in the thought thereof a Torment unſpeakable: for in every inſtant of the Sufferings of the Damned, they ſuffer all the Torments of thoſe infinite thouſands of years to come, the continuance whereof is not meaſured by Time, but by the bottomleſs Abyſs of Eternity, and the immutability of Divine Juſtice: And what is Time to Eternity? *Behold, as a drop of water is to the ſea, and a gravel-ſtone in compariſon of the ſand; ſo are a thouſand years to the days of eternity.* Eccl. 18. 10.

In this life, *fear hath torment*; but torment hath no fear, but hope rather of releaſe, and delivery: but in Hell, the Damned both fear what they ſuffer, and alſo ſuffer what they fear, even the everlaſting duration of their ſufferings: *They that are caſt into the lake of fire and brimſtone, ſhall be tormented day and night for ever and ever.* Rev. 20. 10.

The Damned in Hell (ſaith holy *Bernard*) ſhall die unto life, and yet ſhall for ever live unto death: For therefore ſhall they live for ever, that they may be the food of death eternal.

Are not they then *without underſtanding, that work wickedneſs?* who being endued with Reaſon, Pſ. 14. 4.

ſon, and capable of Counſel, who knowing the ſhortneſs of this life, and the uncertainty of the ſame, and withal believing the everlaſting duration of the life to come, do nevertheleſs bend all their thoughts and endeavours upon what concerns this preſent temporary Being, even to the great hazard of being obnoxious to the pains and torments of a ſad eternity: ſuch madneſs in the hearts of men, can never be throughly bewail'd even with tears of blood.

Wo to them who now do laugh at what ſhall be hereafter moſt ſadly bewail'd: and wo to them who ſhall feel by ſad experience what they now either believe not, or but ſlightly regard it.

Mat. 3. 7. *Who hath warned you to flee from the wrath to come?* That there is a wrath to come, every Chriſtian believes; and 'tis a fierce wrath and a terrible, even *indignation and wrath, tribulation and anguiſh upon every ſoul of man that doth evil*, and hath not repented him of the evil, and of the iniquity he hath done.

Rom. 2. 8, 9.

Of the coming of this wrath alſo frequent warning is given, both by the Works and by the Word of God, and by the Miniſters of his Church: But who takes warning given? *Who regards the power of this wrath?* Very few regard it; though the leſs it be regarded, the more fierce it will be; *for even thereafter as a man feareth, ſo is thy diſpleaſure.*

Pſ. 90. 11.

Fear thou the Lord, O my Soul; *fear the Lord, and depart from evil.*

Prov. 3. 7.

Thou, O Lord, thou alone art to be feared: and who may ſtand in thy ſight, when thou art angry?

Pſ. 76. 7.

The fear of the Lord is a fountain of life, to depart from the gates of death.

Prov. 14. 27.

Fear

Fear not them that can kill the body, but are not able to kill the soul: but fear him who is able to destroy both soul and body in hell. Mat. 10. 28.

Let us have grace, whereby we may serve God acceptably with reverence and godly fear. Heb. 12. 28.

For our God is a consuming fire. 29.

The LXXXVIth Psalm *Paraphrased.*

BOw *down thine ear* to him who now bows down his heart, *and hear me, O Lord,* confessing; *for I am poor,* extremely wanting of the graces of thy Spirit, which should make me rich towards God: I have little or no treasures laid up in Heaven, and therefore *I am in misery,* liable to the eternal miseries of Hell: But, Verse 1.

Preserve thou my soul from that dismal place of Torments; *for I am holy,* separate and devoted to thy service, though a poor unprofitable Servant: and upon this account I make bold to call thee *my God,* whom I worship and serve, and humbly beseech thee *to save thy servant who putteth his trust in thee,* for the riches of grace and salvation, wherein 2.

Be merciful unto me, O Lord, who art rich in mercy; *for I will call daily upon thee,* that it may please thee in great mercy to deliver me from that misery, whereunto my poorness in grace, but abounding sins make me obnoxious. 3.

Comfort the soul of thy servant, that the sorrows of death overwhelm me not: *For unto thee, O Lord, do I lift up my soul,* being hereunto encouraged by thy grace and goodness. 4.

For thou, Lord, art good, even the inexhaustible Fountain of Goodness, *and gracious,* propitiously 5.

pitiously enclined to hear the supplications of thy people, *and of great mercy* against the greatness of iniquity, *unto all them that call upon thee*, even to all that call upon thee faithfully, depending upon thee alone for help and safety.

6. *Give ear, Lord, to my prayer*, not slightly hearing the sound of my words, but *ponder the voice of my humble desires*; the intense desires of my humbled soul, I humbly desire to be considered.

7. *In the time of my trouble*, and that's the whole time of my pilgrimage here upon earth, *I will call upon thee* for protection and deliverance, whereof I will never despair: *for thou hearest me*, if my prayer be pure and humble; and therefore will I call upon thee as long as I live.

8. *Among the gods* that be either falsly so called, or be so called by participation of divine Power, as the Angels in Heaven, and Kings of the Earth, *there is none like unto thee, O Lord*, either for Power or Wisdom: *there is none that can do as thou dost*: thy Works do far exceed the Power of any created Beings to do the like: and therefore in fulness of time,

9. *All Nations whom thou hast made*, shall no longer make gods unto themselves, but *shall come and worship thee, O Lord*, the Maker of all Men, and of all Things; and being admitted Members of thy holy Catholick Church, *shall glorifie thy Name*, both with heart and voice, and by the good Works of their Obedience to the Gospel of Christ.

10. *For thou art great*, which all thy Works declare, and *dost wondrous things*, not to be apprehended but admired, and tis therefore in all the Parts of the World confessed, that *thou art God alone*, all others being either falsly or feignedly

feignedly called gods: And that I may accordingly worship thee aright,

Teach me thy way, O Lord, that I neither mistake the right way, nor stumble and fall therein, but stedfastly and constantly *walk in thy truth*: and this Way and this Truth is my blessed Redeemer, who by his Doctrine and Example, Doings and Sufferings, Life and Death, is the Way that leads to Life Eternal: *O knit my heart unto thee*, by the indissoluble bonds of a true Faith, firm Hope, fervent Charity; *that I may fear thy Name*, so as that I neither dare to sin against thee, nor too much presume upon thy mercy. 11.

I will thank thee, O Lord, my God, as from whom both my whole Self, and all the little good that is mine does proceed, *with all my heart*, as being hereunto excited by the fear and love of thy Name; *and I will praise thy Name for evermore*: And there is very great reason I should do so; 12.

For great is thy mercy toward me, not only manifested in all the good things I do enjoy, but in my deliverance from manifold evils, and especially from the greatest of evils: *for thou hast delivered my soul from the nethermost hell*; in the broad way that leads thereunto I have a long time walked, and 'tis of thy great mercy that I have not long since been hurled headlong to that dismal place of Torments: And still I have great cause to complain, 13.

O God, the proud are risen against me; proud Lucifer and his infernal Fiends, *and the congregation of naughty men have sought after my soul*: the Wicked of the World conspire with the Devil and his Angels, by their sinful suggestions, to subvert the innocence of my Soul, to 14.

have her portion with them in the nethermost Hell.

15. *But thou, O Lord, art full of compassion*, especially to all them who chuse rather to suffer, than to do what is offensive to thy Majesty; *and mercy*, in pardoning the offences of the truly penitent; *long-suffering*, not willing that any should perish, but that all should come to Repentance; *plenteous in goodness*, abounding in thy blessings; *and truth*, both in performing thy Promises of Mercy to the Penitent, and in rendring to every man according to his works.

16. *O turn thee then unto me*, who by my sins have justly provoked thee to turn away thy face from me; *and have mercy upon me*, a miserable Sinner: and that I may no more offend thee, *give thy strength unto thy servant*, even ghostly strength and fortitude, manfully to resist the Devil, and all his numerous troops of sensual and worldly lusts; in all whose assaults, vouchsafe to *help the son of thine handmaid*, that I may overcome all their temptations unto evil, and carefully keep my vow and promise made when I was first admitted to be a Son of thy handmaid the Church.

17. *Shew some token upon me for good*, let some sign of thy favour towards me appear, *that they who hate me*, my ghostly enemies, *may see it and be ashamed*, when they shall behold all their conspiracies and assaults against my soul defeated by the assistance of thy divine Grace: *because thou, Lord, hast holpen me and comforted me*: thy help to overcome, when I am tempted unto sin, is a great comfort to my soul, for I have hereupon a good ground of hope, that thou wilt deliver my soul from the nether-

nethermoſt Hell: *and that being raiſed up from the gates of death, I may ſhew all thy praiſes within the ports of the Daughter of Sion*; Saying,

Glory be to the Father ——
As it was in the beginning ——

The LXXXVIIIth Pſalm *Paraphraſed.*

O *Lord God of my ſalvation*, my Corporal and Spiritual, Temporal and Eternal Salvation is from thee, and therefore *I have cryed day and night*, at all times and ſeaſons, and in all conditions proſperous and adverſe, *before thee*, as unto whom alone the inmoſt intimate deſires of my ſoul are naked and open: *O let my prayer enter into thy preſence*, be received and accepted by thee: *incline thine ear unto my calling*, ſo graciouſly hear as to grant my humble requeſts. Verſe 1.

My ſoul is full of trouble, which being the conſequent of Sin, is the fore-runner of Death, *and my life draweth nigh unto hell*, which openeth wide her mouth to ſwallow down ſuch polluted Souls. 2.

I am counted as one of them that go down to the pit, look'd upon as a dead man and a caſtaway: *and I have been even as a man that hath no ſtrength*, which is derived from the Lord of Life, to eſcape the ſnares and terrors of Death. 3.

Free among the dead, not likely to be freed from my troubles, but by death, which puts an end to all the miſeries of this ſinful life: *like unto them that are wounded* by the fiery darts of the Devil, *and lie in the grave* of corrupt converſation, which leads to the grave of death the wages of ſin; and whoſoever thus lie there, 4.

are out of remembrance, both forgotten by the righteous, *and also are cut away from thy hand*, repuls'd from among those blessed Sheep which shall be ranked on thy right hand in the Day of Judgment.

5. *Thou hast laid me in the lowest pit:* I confess I have so far incurr'd thy wrathful displeasure, as to be laid in the nethermost Hell, which is *a place of darkness*, even blackness of darkness for ever: *and in the deep* Abyss of inextricable Torments.

6. *Thine indignation lieth hard upon me*, whereto I have provoked thee by manifold offences, *and thou hast vexed me with all thy storms*; those tempests of affliction and trouble which disturb my peace are sent from thee, to scowre the rust of corruption off my Soul.

7. *Thou hast put away mine acquaintance far from me, and made me to be abhorred of them:* The invisible society of holy Angels, with the prayers and good wishes of holy Men, I enjoyed whilst I was innocent and heavenly-minded; but now being polluted, they are estranged from me, and abhor me in my sins.

8. *I am so fast in prison, that I cannot get forth:* I am so enfetter'd in the bonds and chains of my sins, that without the help of a divine hand, I cannot be loosed from them.

9. *My sight faileth for very trouble*, the bright eye of my mind is dimn'd and darkned through the pressures of my spirit: and in this sad condition, *Lord, I have called upon thee*, as being my only refuge in danger, support in trouble, and succour in all distress, *I have stretched forth my hands unto thee*, by my practice according to my prayer.

Dost

Doſt thou ſhew wonders among the dead? or, 10.
ſhall the dead declare thy works of wonder? *or ſhall the dead riſe up and praiſe thee?* They muſt have part in the firſt Reſurrection (which is from the corruption of ſin) who worthily ſhew forth thy praiſe.

Shall thy loving-kindneſs be ſhewed in the 11.
grave, or thy faithfulneſs in deſtruction? both in the ſtate of the firſt, and of the ſecond Death, there is a deep ſilence of thy Goodneſs and of thy Truth.

Shall thy wondrous works be known in the 12.
dark, and thy righteouſneſs in the land where all things are forgotten? Thy righteous and admired deeds are not once mentioned either in the grave of Death, or in the pit of Hell: in both eſtates there is an utter forgetfulneſs of all thy Goodneſs and Truth. But that I may be delivered from ſuch a ſad condition,

Unto thee have I cried, O Lord; and early 13.
ſhall my prayer come before thee: Before I be ſurprized by Death, let my Prayer for thy Preventing and Aſſiſting Grace be not rejected.

Lord, why abhorreſt thou my ſoul? I am un- 14.
clean, I confeſs, and 'tis but juſt I ſhould be abhorred and forſaken; but being withal penitent and humbled, *why hideſt thou thy face from me*, as being ſtill diſpleaſed with me, and deaf to my petitions?

I am in miſery, and like unto him that is at the 15.
point to die: Death, as the wages of ſin, dogs me at the heels: *even from my youth up, thy terrors have I ſuffered with a troubled mind:* The terrors of my Conſcience for ſin, have been alway accompanied with a troubled and con-

trite ſpirit, which thou haſt promiſed not to deſpiſe.

16. *Thy wrathful diſpleaſure goeth over me:* The apprehenſion of thy wrath and diſpleaſure invades and overflows my ſoul; *and the fear of thee hath undone me:* the fear of thy Wrath in the Day of Judgment, and of the never-dying Torments of Hell, hath ruin'd all my worldly conſolations.

17. *They came round about me daily like water*, overflowing all the powers and paſſions of my Soul, *and compaſſed me together on every ſide*, leaving no viſible means of evaſion and peace.

18. *My lovers and my friends*, who profeſſed themſelves to be ſuch in my worldly proſperity, and amidſt my carnal delights, *haſt thou put away from me*; they are alienated and eſtranged in time of my trouble: *and hid mine acquaintance out of my ſight*, they will not now ſee me who formerly frequented my company.

And therefore being thus deſolate, and deeply endangered, *unto thee*, as my only Hope and Refuge, *O Lord God of my ſalvation, I have cried day and night* continually, for deliverance and ſalvation, that my ſoul may continually bleſs thee, and ſay,

Glory be to the Father ——

As it was in the beginning ——

THE

THE
Fourth General Meditation,
OF
HEAVEN.

1. THE Land of *Canaan* was promised to *Abraham* the Father of the Faithful, in these words of command; *Lift up now thine eyes, and look from the place where thou art, Northward and Southward, Eastward and Westward —— For all the Land which thou seest, to thee will I give it, and to thy seed for ever.* Gen. 13. 14, 15.

The Celestial *Canaan* is herein promised unto thee, if a true Son of the Faithful *Abraham*: Lift up then thine eyes, O my Soul, and contemplate the ravishing Felicities of this Land of Promise. This is thy Native Country, where thou wast at first Framed by the hands of the Almighty, after his own Image: Why then dost thou not pant, and breathe, and sigh, and long to be at Home? Why art thou so well pleased with a strange Land, and delightest rather to be a Pilgrim in the Valley of Tears, than a Free Denizon in the Land of Peace? a Foreigner in the City of *Babylon*, than a Citizen in the heavenly *Jerusalem*? *Away, away from Lebanon*, O my Soul, thy Beloved calleth thee *away from the dens of Lions, and the mountains of the Leopards: O that I had wings like a Dove, for then would I flee away and be at rest.* Can. 4. 8. Ps. 55. 6.

2. We

2. We read, that the Lord brought *Moses* to the top of Mount *Pisgah*, and shewed him the Promised Land; where having the Wilderness behind him, and the happiest of all Lands before him, he represents the devout and heavenly-minded Soul, who considering the manifold troubles in the wilderness of this world, and the joys and felicities of the world to come, is highly ravished in the contemplation and desire of the one, to the extreme contempt of the other.

Did I but seriously consider the ways of my present peace and contentment, I could not but observe, that the Commandments of God have so much intrinsick sweetness and felicity in them, as to excite the most simple and stubborn Soul to obey them: and yet so excessive are the ardours of Divine Goodness and Love, as to engage our obedience by the promises of Celestial Joys. Unto this immarcessible Crown of Glory we are Created by God the Father, Redeemed by God the Son, and Sanctified by God the Holy Ghost in the sacred Waters of Baptism, wherein we are adopted, not only Sons, but Heirs of the Kingdom of Heaven.

What blindness then doth so much possess the minds of the greatest part of the sons of men, that all their desires and endeavours should be so wholly taken up with the vain, frail, empty and dying things of the Earth, to the slight and neglect of those never-fading Joys of Heaven?

The first and largest step we take towards Heaven, is from the state of Sin into the state of Grace: The other, *viz.* from Grace to Glory, is a more easie and ready passage; there being nothing betwixt the one and the other, but a frail mortal life, which taking end, the Soul that is enriched with the ornaments of divine

divine Grace is immediately cloathed with the robes of Glory: and therefore both the one and the other is ſtiled by our Lord, *Life Eternal*, Joh. 17. 3. *This is Life eternal, that we might know thee* ——

3. The Happineſs of Heaven, is the end of all Holineſs upon Earth; and that muſt needs be the greateſt good, which is the end of all that is good, for *the end is more noble than the means.* 'Tis the laſt good we hope for, and ſo the moſt perfect, as being the perfection and accompliſhment of all the good we can imagine or deſire; nay, 'tis a bleſſedneſs beyond our frail imaginations to comprehend: *As it is written, Eye hath not ſeen, nor ear heard, neither have entred into the heart of man, the things which God* hath prepared for them that love him*.*

* *Quod Deus præparavit diligentibus ſe, fide non capitur, ſpe non attingitur, charitate non comprehenditur, deſideria & vota tranſgreditur: acquiri poteſt, aſſi mari non poteſt.* Aug. *in* 1 Cor. 2. 9.

4. Raiſe up thy affections (O my Soul) as to be raviſh'd with the love of Heaven, ſo to lament with tears of ſorrow and ſhame thy ſloth and negligence, thy coldneſs and indevotion, thy ſinful ſecurity and earthly-mindedneſs, and what obſtructs thy way and ſlackens thy pace towards this place of joy unſpeakable and glorious.

O how ſlight and trivial, how inconſiderable are all the moſt ſtrict and rigid labours of Repentance and Mortification, of the moſt profound Piety, and ample Charity, in reſpect of thoſe Celeſtial Joys whereunto they lead thee!

And if it ſhall once pleaſe God, through the Merits of Chriſt, to receive thee into Heaven, thou wilt then think all thy prayers and tears, ſighs

Age quod agis, fideliter labora in vinea tua : ego (inquit Dominus) ero merces tua : scribe, lege, canta, geme, tace, ora, sustine viriliter contraria : digna est his omnibus vita æterna, & majoribus præliis. T. K.

sighs and groans, fastings and watchings, all thy labours of love both to God and man, very well spent, that they have wafted thee over the troublesome waves of this world's vast sea, into the haven of eternal peace and felicity.

Vouchsafe me, O Lord, a good end of my life, a happy passport out of this world, and lead me in the streight and even path that leads to thy Kingdom; where that I may at last arrive, it shall neither be my care nor fear, what, and how great things I suffer and undergo in my passage thither.

MEDITATION II.

Of the Place we call Heaven; *and First, its Greatness.*

2 Cor. 12. 2. Deut. 10. 14. 2 Chron. 6. 18.

THat Empyreal Heaven, which is the Seat of God, and of all his holy Angels and Saints for ever, is called also *the Third Heaven*, and *the Highest Heaven*, and *the Heaven of Heavens*; and 'tis of all the places of the Universe the most spacious, large and ample: for it contains all the Heavens and the Earth also, even the whole Creation within its verge and compass.

Do but consider the vastness of the Sun, and of the Moon, with the mnltitude and magnitude of all the Lights of Heaven, most of which are greater, and some of them far bigger than the whole body of the Earth: Consider also, that besides the vast number of Stars, there are empty

empty ſpaces in the Firmament for as many, nay, for many more than as many yet: and then admire with aſtoniſhment the vaſt extent and amplitude of the Heaven of Heavens, which containeth all theſe, and all that is above, and all that is below all theſe, within its circuit and circumference.

Secondly, Its Brightneſs and Beauty.

The brightneſs of the Sun, the Moon and the Stars, do but imperfectly repreſent the beauty and brightneſs of Heaven, as 'tis deſcribed *Rev.* 21. 23. *And the City had no need of the Sun nor of the Moon to ſhine in it; for the glory of God did lighten it, and the Lamb is the light thereof*; which exceeds as much the light of the Sun, as the Sun's light tranſcends that of a glimmering Taper. Rev. 21. 23.

The Air of this Country of Heaven is continually pure and clear, bright and ſplendid; 'tis not capable of any clouds, miſts or vapours, not liable to any rains, ſtorms and tempeſts, no thick infectious Air offends the inhabitants of this happy Land; whilſt the wretched miſcreants of the nether Hell are involved in blackneſs of darkneſs, ſtifled with the ſuffocating fumes of ſulphureous fire, without the leaſt hope of any purer air wherein to breath for ever.

Thirdly, Its Tranquillity.

All in this City of God is peaceable and quiet, tranquil and ſecure, and free even from the fear of the leaſt diſturbance; *no evil comes nigh this dwelling.* Pſ. 90. 10.

'Tis promiſed by our Lord, *Joh.* 16. 22. *Your joy no man taketh from you:* 'Tis alone the Joy of

of Heaven, which cannot be taken away: not by the world, which is overcome, and trampled under foot: not by the flesh, for that is so spiritualized and refined, as no more to rebel against the dictates of the spirit: not by sin, for here enters nothing that is unclean: not by death, for immortality reigneth here: not by any pain or sickness, for these are but the messengers and forerunners of death: not by chance or fortune, for Heaven knows no such heathen deity: not by envy, hatred, malice, strife — for all the inhabitants of Heaven are combined in the sacred bonds of everlasting Charity. *And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying; neither shall there be any more pain, for the former things are passed away*, Rev. 21. 4.

What the Lord promiseth to his Church Militant, is fulfilled in his Church Triumphant:
Ps. 147. 13. *The Lord hath made fast the bars of thy gates*; they are inexpugnable by any, by the utmost force and fury of all the spirits and powers of darkness.

14. *The Lord maketh peace in thy borders*: Blessed Peace dwells here, without the least fear or danger of interruption: For the grand Enemy
Luk. 10. 18. of Peace is hence cast down, *fallen like Lightning from Heaven*; there's no room here for that Author of all division, nor yet for any of his
Ps. 68. 30. Instruments, *The people that delight in war*: 'Tis the inheritance of Peace-makers, and of the
Mat. 5. 9. peaceable-minded, and of such only as live in peace upon earth.

And O that it might please the God of Peace to allay that rancour, to depress that tumour, to asswage that itch of contention which now so much disturbs the peace of his Church upon earth,

earth, and obſtructs the way to this heavenly *Jeruſalem*, the City of Peace: *Follow peace with all men, and holineſs, without which no man ſhall ſee the Lord.* Heb. 12. 14.

O God, the Author of Peace, and lover of Concord, in knowledge of whom ſtandeth our eternal life, whoſe ſervice is perfect freedom; defend us thy humble ſervants in all aſſaults of our enemies, that would diſturb our peace: that we ſurely truſting in thy defence, may not fear the power of any adverſaries, through the might of *Jeſus Chriſt* ——

MEDITATION III.

Of the good things of Heaven.

1. HONOUR.

HOnour in Heaven, is not that which ſwells with Vain-glory, and is puft up with the infectious breath of Flattery, and the praiſe of men, *but the honour that cometh from God only.* Joh. 5. 44.

Honour is the reward of Vertue; and he who is the Donor of Vertue and Obedience, has promiſed to honour the Obedient and Vertuous, ſaying, *If any man ſerve me, him will my Father honour.* Joh. 12. 26. What, and how great this Honour is, we read, *Rev.* 3. 31. *To him that overcometh, will I give to ſit with me in my Throne: even as I have overcome, and am ſet down with my Father in his Throne.* Rev. 3. 31. There cannot be ſurely an higher Honour than this, to be exalted by the right hand of the moſt High, and placed in the ſame Throne with the *King of Kings, and Lord of Lords.* O what Hymns of Divine Praiſe, what

Applauſes

Applauſes and Exultations, what ſhouts of Joy ſhall ſound through the whole Court of Heaven, when *thus it ſhall be done to the man whom the King delighteth to honour.*

Eſth. 6. 11.

2. POWER.

2. *Honour*, without *Power*, is but a titular, empty, aery Happineſs: And the Saints ſhall have all power, of what they will, as God hath of what he wills: For as God can do what he will by himſelf, ſo can they do what they will by him: For as they will nothing but what the Lord wills, ſo the Lord wills nothing but what they will have; 'tis not poſſible, but that they have Power to do what they will; ſo *Aug. Manual*, c. 35. The *Power* of the Saints in Heaven is promiſed by the Lord of all Power, ſaying of the *faithful and wiſe ſervant, he will make him ruler of all his goods*; implying a Power given to his Saints, not only over all that is called good upon earth, but alſo over all the joys of Heaven, which are an aggregation of all that is good. 'Tis promiſed to him that overcometh, that he ſhall inherit all things; for being the ſons of God, they are alſo heirs of God, and joint heirs with Chriſt, partakers of all power with him, both in Heaven and Earth. *He that overcometh, ſhall inherit all things*: wherein are implicitly promiſed,

Mat. 24. 45, 46.

Gloſſ. Ord. in loc.

Rev. 21. 7.

3. RICHES.

3. The *Riches* of Heaven are not ſuch corruptible things as Silver and Gold, gorgeous Attire, delicious Fare, large Demeſns, fair Habitations —— but without any ſuch frail, deceitful

deceitful Pelf, there shall be *abundance of peace, a fulness of perfection and felicity, an exceeding and eternal weight of glory*: and, in a word, in Heaven *God shall be all in all*: He who is the Fountain and Well-spring of all good gifts and graces upon earth, will be himself the Reward and Crown thereof in Heaven; than the which there can be nothing more high and honourable, nothing more great and powerful, nothing more rich, full, eminent, perfect, joyous, and all that can be desired conducing to true happiness. Ps. 72. 7. 2 Cor. 4. 17. & 15. 28.

Happy then, and thrice happy are they who now in this life covet chiefly, covet only *to have the Lord for their portion*, saying, not from the teeth only, but from the bottom of their hearts, *The Lord himself is the portion of mine inheritance, and of my cup: thou shalt maintain my lot. The lot is fallen to me in a fair ground: I have a goodly heritage.* And surely he must needs be most exorbitantly covetous, that will not be content with such a heritage: and to possess the Lord himself, who possesseth all things, *is the Riches of Heaven.* Ps. 16. 6, 7.

4. PLEASURE.

Pleasure consists in the union of the Soul with an object of Delight: and in Heaven the Soul shall be united with the most beautiful and blissful object, (*viz.*) *The Lord of Glory, The Light of the World, The God of all Consolation.* We read, 1 *Cor.* 6. 17. *He that is joined to the Lord, is one spirit*; which is the height of Pleasure, and perfection of Delight to be so intimately joined to the Lord, as to become one

ſpirit with him: ſuch do deliciouſly *taſte* and
Pſ. 34. 8. fully *ſee how gracious the Lord is.*

There is no earthly pleaſure like the taſte and ſenſe of the Lord's grace and favour to us: 'Tis yet a greater pleaſure to enjoy the Lord, as the only Object of Love and Delight: 'Tis yet more ſweet and pleaſurable to acquieſce and be fully ſatisfied in the enjoyment of the Divine Majeſty. But the fulneſs of joy is not only to enjoy, but to know that we ſhall ever enjoy the Beatifical Viſion, and have the fruition of the Supreme Beauty and Divine Goodneſs for ever and ever.

Pſ. 37. 4. Now then, O my Soul, *Delight thou in the Lord, and he ſhall give thee thy heart's deſire:* In the ſatisfaction and peace of thy deſires does thy happineſs conſiſt, and this is alone in the Lord
Pſ. 89. 16, obtainable: *Bleſſed are the people, O Lord, that can rejoyce in thee; they ſhall walk in the light of*
17, *thy countenance — Their delight ſhall be daily in thy name, and in thy righteouſneſs ſhall they make their*
18. *boaſt: For thou art the glory of their ſtrength* —

But the ſoul that will rejoyce in God, muſt be ſtampt after his Image, and be like unto him, pure as he is pure, holy as he is holy, merciful as he is merciful.

Eph. 5. 1, 2. *Be ye followers of God as dear children, and walk in love*; and ſo thou mayſt hope to enjoy the Lord, as the ſupreme object of Love and Delight in Heaven.

How infinite is the goodneſs, and how exceeding the bounty of the Lord to his good and faithfull Servants, to admit them into the ſame joy, which himſelf enjoys! for ſo ſhall it be ſaid to each of them, *Well done, good and faithful ſervant* —— *enter thou into the joy of thy Lord*, Mat. 25. 25.

The

The joy and felicity of God, does consist in the contemplation and fruition of his own perfections and felicities: And such is the happiness of the Saints in Heaven, to contemplate and enjoy the Divine Majesty, in the fulness of his joy and pleasure for evermore.

Beloved, now we are the sons of God, and it doth not yet appear what we shall be: but we know when he shall appear, we shall be like him: for we shall see him as he is, 1 Joh. 3. 2. To see God as he is in himself, clearly, fully, and with fulness of satisfaction, is the happiness both of God himself, and of all his Saints in him.

O Lord, who hast prepared for them that love thee, such good things as pass man's understanding; Pour into our hearts such love towards thee, that we loving thee in and above all things, may obtain thy Promises, which exceed all that we can desire, through *Jesus Christ* ——

MEDITATION III.

Of the Company of Heaven.

1. *Of God's Presence there.*

1. GOD, who is Father, Son, and Holy Ghost, is the chief and principal Inhabitant of the Heaven of Heavens: God indeed is every where, in respect of his Essence, Presence, Power; but in Heaven in respect of his Glory, and the supereminent Brightness of his Majesty, which is in Heaven most conspicuous, full, and ravishing: nor could Heaven be called so, it were not Heaven, if not en-

lightned, and enhappied by God's superlative Presence there: *And where-ever, O Lord, thou art present, either in grace or glory, there is Heaven: and Death and Hell is every where, where thou art absent.*

Tho. à Kemp.

2. But what doth it avail the Company of Heaven, that God is there especially present, since *God dwelleth with the light which no man can approach unto, whom no man hath seen or can see?* The very Angels of Heaven cover their faces with their wings in the presence of God, that the excessive brightness of his Majesty and great Glory overwhelm them not. 'Tis true; but however, so much of this eminent glory shall appear, and so fully the splendid Rays thereof be display'd in Heaven, as shall ravish all the blessed Beholders thereof *with a joy unspeakable and glorious.*

1 Tim. 6. 17.

Isa. 6. 2.

1 Pet. 1. 7.

They shall be satisfied with the plenteousness of thy house, (*viz.* of Celestial Glory) *and thou shalt give them drink of thy pleasures, as out of a river:* so full and overflowing shall be their satisfaction and contentment.

Ps. 36. 8,

9. *For with thee is the Well of Life,* and of all the joys and consolations of Life: *and in thy light shall we see light,* even the ravishing Light of Glory in the Light of God's Countenance, *in whose presence is fulness of joy.*

2. *The Angels of Heaven.*

Next to the blissful Presence of God, the society in Heaven is Angels and Archangels, Cherubims and Seraphims, Thrones and Dominions, Principalities and Powers, and all the several Orders of Celestial Spirits.

Col. 1. 16.

The

The very ſight of one bleſſed Angel upon Earth, would be more joyous and raviſhing than to behold the greateſt beauty, and moſt ſplendid excellency that is liable to the eyes of fleſh: yea, all the pomp and glory of the World, is not comparable to ſuch a ſight: how much more joyful and glorious will it be, not only to behold, but to enjoy the ſociety of thoſe innumerable Miniſtring Spirits of whom we read, *Thouſand thouſands miniſtred unto him, and ten thouſand times ten thouſand ſtood before him!* Dan. 7. 10.

Theſe reſt not day and night, crying, Holy, holy, holy, Lord God of Sabbath: Heaven and Earth are full of the Majeſty of thy Glory: To make one in this Hymnidical Choir, and to be received into one of theſe Manſions of Glory from whence the Apoſtate Angels fell, is ſuch an aſtoniſhing Joy as cannot by the tongue of men and Angels be expreſſed. Iſa. 6. 3, *&c.* Rev. 21. 10.

3. *The Saints in Heaven.*

To theſe Angelical Spirits are joined in ſociety, as Members of the ſame Church Triumphant in Heaven, *The glorious company of the Apoſtles, the goodly fellowſhip of the Prophets, the noble army of Martyrs*, the innumerable train of holy Confeſſors, Prieſts, and people of each Sex, and of every condition, of whoſe numberleſs number we read, *Rev.* 7. 9. *And I beheld, and lo a great multitude which no man can number, of all nations, and kindreds, and people, and tongues, ſtood before the Throne, and before the Lamb, cloathed with white robes, and Palms in their hands —— and cryed with a loud voice, Salvation to our God* —— Rev. 7. 9, 10,

14, *These are they, which come out of great tribulation, and have washed their robes in the blood of the Lamb.*

15, *Therefore are they before the Throne of God, and serve him day and night in his Temple: and he that sitteth upon the Throne shall dwell amongst them.*

16, *They shall hunger no more, nor thirst any more.*

17. *The Lamb in the midst of the Throne shall feed them, and lead them to the living fountains of water: and God shall wipe away all tears from their eyes.*

Blessed Souls, in whom the King of Glory placeth his Throne, and reigneth in them for ever: Blessed are those mouths which shall taste and be satisfied with the Waters of Life everlasting; and blessed are those tears which shall be wiped away with the right hand of God himself, and everlasting joy succeed in the stead thereof.

Into this glorious Communion of Saints in Heaven, there daily are and daily shall be for ever received, all such true Servants of God, and stout Soldiers of Jesus Christ, who under this banner have *overcome the Devil and all his works, the pomps and vanities of this wicked world, all the sinful lusts of the flesh:* who have warred a good warfare over these their ghostly enemies, and kept the Faith whereinto they were baptized, without any tincture of Heresie or Schism, observing God's holy Will and Commandments, and walked in the same all the days of their life.

All of these returning from their wearisome Pilgrimage through the wilderness of this world, to their native home of Heaven, shall

ſhall be received into, and rejoyce in their proper and peculiar manſions of peace: each differing indeed in the degrees of *glory*, according to their difference in the degrees of *grace*; but all ſhall enjoy their full proportion of happineſs, and with common joy ſhall ſing together perpetual *Hallelujah's* to him that ſitteth upon the Throne, and to the Lamb for ever. Rev. 5. 13.

And 'tis wonderful amongſt the Joys of Heaven, and adds exceedingly to the greatneſs thereof. That as the number of Saints is great, and their joys many; ſo are the joys of each particular Saint, even as many and bliſsful as the joys of all: And this becauſe each one ſhall rejoyce as much in the felicity of others, as if 'twere his own peculiar happineſs.

Happy and for ever happy were I, if with a flood of Tears and inceſſant Prayers, if with the devout ſurrender of all that I am, and all that I have, to the love and ſervice of God, I might be admitted into this Celeſtial Society: *To come unto Sion, and unto the City of the living God, the Heavenly Jeruſalem, and to an innumerable company of Angels: To the general aſſembly and Church of the firſt-born, which are written in Heaven, and to God the Judge of all, and to the ſpirits of juſt men made perfect, and to Jeſus the Mediator of the New Covenant* —— Heb. 12. 22, 23, 24.

All this *I believe* as a Chriſtian; but my *Hope* to be admitted into this bleſſed Society, is too weakly grounded: whilſt my *Charity* both towards God and his Saints is too cold and benumm'd.

I do profess to love God, and to desire that my heart may be every day more and more inflamed with the sacred fire of divine charity: but doubtless, I must have withal a due regard and veneration for his Saints: for as God is praised in his Saints, so is he dishonoured in their disrespect, *He that toucheth them toucheth the apple of his eye.*

Ps. 150. 1. Zach. 2. 8.

Qui derogat alicui sanctorum — "Who detracts from any of the Saints of God, detracts from Christ himself, who is the Saint of all Saints, and detracts also from all the Saints in Heaven; for all are united in the sacred bonds of Charity, all think the same thing, all do will alike, and all do love both themselves and all in one. *T. K.* 2, 3. c. 58.

If the zeal of some persons towards the Saints in Heaven exceed its due bounds and limits, I must not therefore throw off that devout respect which is due unto them; remembring that 'tis the end of my *Faith*, the summ of my *Hope*, to be by holy *Charity* joined with them in the same mystical body of Christ our common Lord and Redeemer, and with them to love and to praise the Lord: yea, to praise and love him for ever, which is the happiness of the Saints in Heaven: For, *blessed are they that dwell in thy house, they will always be praising thee.*

Psal. 84. 4.

And further, The greatness of the Joys of Heaven may be in some degree esteemed by the greatness of their purchase: It is not doubted but the Blood of the Son of God is of so great value, that the least drop thereof was of sufficient dignity to redeem ten thousand worlds; and yet our blessed Redeemer, who only knows how to value all things according

to

to their worth, gave every drop of his precious Blood, accompanied with unspeakable torments, pangs and sufferings, to purchase this Celestial Inheritance: hence all truly Religious have Heaven their *desire*, and the Earth their *patience*, being of the same mind with St. *Paul*, *Cupio dissolvi* —— *I desire to be dissolved, and to be with Christ* ——

But I am unworthy, too much unworthy, sinful dust and ashes, to be admitted into the blissful presence of my dear Redeemer: But I will not despair, since he hath, 1. purchased this happiness for me *; since, 2. he hath promised to receive me thereinto ||; and, 3. he hath prayed also for my actual possession thereof, saying, *Father, I will, that they whom thou hast given me, may be with me where I am, that they may behold the glory which thou hast given me.*

* Heb. 9. 12 15,24.
|| Joh. 14.3.
Joh. 17. 24.

O sweetest Saviour, who to save and redeem Man, vouchsafed'st to be made Man, and to appear in the likeness of sinful flesh; O when? when will that happy hour come, wherein I shall be admitted to behold thy blessed Face, which the Angels in Heaven behold with joy and wonder? *When I shall awake up after thy likeness, I shall be satisfied with it*, satisfied to the greatest height and fulness of content, when I shall *behold that glory thou hadst with the Father before the world was:* even so come, Lord *Jesus*, come quickly.

Ps. 17. 16.
Joh. 17. 5.

MEDI-

MEDITATION IV.

Of the Perpetuity of Heavenly Joys.

THE most full enjoyment of all the good things this world affords, is not to be called or accounted *Happiness*; because they are not only vain and empty of true satisfaction, but also not permanent and lasting: *To every purpose under the Sun*, tending towards satisfaction and happiness, *there is a time and judgment*; a *Time* limited for its prosecution and enjoyment, and *Judgment* also shall pass upon the actions relating thereunto: it must needs follow, *therefore the misery of man is great upon him.*

Eccl. 8. 6.

But the good things of Heaven are durable, permanent and lasting; hereunto shall no Time succeed, no Judgment follow.

'Tis a maxim in Divinity, *That there is no Succession in the Joys of Heaven*; because what is eternal, admits not of what is first and what is last, but is both, and all in the same moment, which renders those Joys transcendently full, and ravishing, since in each moment is enjoyed the Joys of Perpetuity; not encreasing by degrees, or protracted by delays, nor yet augmented by several spaces of Time, but wholly and altogether, ; and in the same moment is enjoyed and *received* the same glory in its height and fulness, and this never to be diminished or decayed, forfeited or lost.

Ex. Nirier.

" The *Glory* of them that die in *Grace*, is " immortal; their Happiness immutable; their " Crown immarcessible; their Life everlasting; " and their Reign with God and the Lamb, for " ever

" ever and ever. No day does paſs with theſe
" bleſſed Souls, without its fulneſs of joy and
" content: This Joy ſhall be ever new, and
" yet ever the ſame: This Glory ſhall never
" wither or decay, but flouriſh for perpetual
" eternities.

And this muſt needs be ſo; becauſe Celeſtial Joy conſiſts as in the bliſsful viſion of God, ſo in an aſſimilation to him: for juſt men made perfect, are immutable in their perfection and felicity, by beholding him who is unchangeable: ſo the Apoſtle: *We all, as in a Glaſs, beholding the Glory of the Lord, are changed into the ſame Image from Glory to Glory, even as by the Spirit of the Lord.* 2 Cor. 3. 18.

The Moon and the Stars receive their light from the Sun, and become like unto him, by being oppoſite, and in a ſort beholding the Sun's bright face: So the pure Souls in Heaven, by ſeeing God, who is the Light of lights, are from him enlightned and made like unto him. So ſaith the beloved Apoſtle; *Beloved, now are we the Sons of God, and it doth not yet appear what we ſhall be: but we know when He ſhall appear, we ſhall be made like him, for we ſhall ſee him as he is:* And that is not as now, *in a glaſs darkly, but face to face*; *i. e.* as fully as our meaſure will contain, our proportion bear, and our degree in Grace require. 1 Joh. 3, 2. 1 Cor. 13. 12.

" The Joys of Heaven (ſaith *Gran.*) ſhall
" continue as many Millions of Years as there
" are Stars in the Firmament, and many more:
" They ſhall laſt as many hundred millions of
" Years as there have been drops of Rain
" fallen from Heaven ſince the beginning of
" the world, and more, much more: In a
" word, they ſhall endure as long as there is
" a God in Heaven, and this God the ſame *Gran.* Meditat.

" which

" which was, which is, and which is to come,
" from everlasting to everlasting.

Shall not then my heart be fixed where such lasting Joys are to be found? And thither my heart must first be sent, by way of Harbinger, before my person can arrive there: I must now have my Conversation in Heaven, before I can have my Consummation there: I must now be Heavenly-minded, or else never hope to be admitted into the Joys of Heaven.

But O the heavy burden of my Sins! These do depress and weigh down the mind, and make her affections grovel in the dust: And yet even these shall not hinder thy ascent into Heaven, if thou tread them under thy feet: For every sin and vanity trodden down, subdued and mortified, is one step, one Scale or Round of that Celestial Ladder, which being set upon the Earth, reacheth up unto Heaven: which the Angels of Heaven rejoyce to behold.

Gen. 28. 12. *De vitiis nostris scalam facimus, dum vitia calcamus.* Luk. 15. 7.

And may the right hand of God assist me to *lay aside every weight, and the sin that doth so easily beset me, and to run with patience the race that is set before me.*

Heb. 12. 1.

Looking unto Jesus the author and finisher of our faith, who for the joy that was set before him, endured the cross, and despised the shame, and is set down at the right hand of the Throne of God.

Blessed Lord, who hast made me after thine own Image, to attain the perfection and felicity of my Being in the beatifical vision and fruition of thy Majesty in Heaven, vouchsafe here to *guide me with thy counsel, and after that to receive me with glory*, through the merits and mediation of thy blessed Son and my dearest Saviour *Jesus Christ* ——

OUR Father, which art in Heaven, &c.

The

The XXIVth Psalm *Paraphrased.*

THE Earth is the Lord's, and all that therein is, the compass of the world, and they that dwell therein: The Heavens are the Lord's chief Dwelling-place; the Earth, and all the Nations thereof, he hath given to his Son *Jesus*, as he is Redeemer of the World: so *Psal.* 2. 8. *Desire of me, and I shall give thee the heathen for thine inheritance, and the utmost parts of the earth for thy possession.* Verse 1.

For he hath founded it upon the seas, and prepared it upon the floods: As God hath so wisely ordered the Earth and the Water, that the one may refresh, not overflow the other; so he hath founded his Church upon a Rock above the floods of secular cares and turmoils, and all the rising waves of this world's vast sea, which is signified by the situation of his Temple on a Hill: And, 2.

Who shall ascend into the hill of the Lord, or who shall rise up (or stand) *in his holy place?* Who is he that shall be qualified to appear and stand in the presence of God, and to joyn with his People in that solemn Worship which in his holy Temple is exhibited unto him? Such a one is also qualified to ascend and raise up his Soul to those mountains of joy in the Celestial *Sion.* And such a one is 3.

He that hath clean hands: The works of whose hands are clean from all injustice and impurity, and washed with the tears of true penitence from the filth of all former pollutions: *And a pure heart*, to all outward, and inward holiness is required, which consists in the 4.

the purity of the heart, *viz.* to be pure from all sordid and vile affections, to be sincere and without hypocrisie in all Religious Performances: *that hath not lift up his mind to vanity*, who follows not those pomps and vanities of this wicked world, which he once so solemnly renounced: *nor sworn to deceive his neighbour*; that will not say, much less swear an untruth, nor yet break his word, especially when confirmed with an oath. Such is the holiness and innocence that intitles a People to the presence of God in his Temple upon Earth, and in his House in Heaven, 1. the holiness of the heart, 2. of the hands, 3. of the tongue; or Holiness in thought, word, and deed.

5. *He shall receive the blessing from the Lord:* The Blessings of the Lord shall descend upon him, when he ascends into the hill of the Lord: *and righteousness* or mercy in the pardon of his sins, or the reward of righteousness, *i. e.* Salvation not of or from himself, or from any but *from the God of his salvation.*

6. *This is the generation of them that seek him:* These are those holy and happy People, who so faithfully seek the Lord, that they find him, *viz.* in grace here, in glory hereafter, which is the double blessing *of them that seek thy face, O Jacob:* All that be true Israelites indeed, thus make their holy and humble addresses to the God of *Jacob*, for his grace and favour.

7. *Lift up your heads, O ye gates*; or, lift up your gates, O ye Heads or Princes of the Heavenly *Jerusalem: and be ye lift up, ye everlasting doors*, which open the passages to life everlasting, *and the King of glory shall come in:* He who hath vanquished and gloriously triumphed over the gates of everlasting death, over all the

the ſpirits and powers of darkneſs, is aſcended to open the gates of the Kingdom of Heaven to all Believers.

Who is the King of glory? in whoſe glorious conqueſts we may glory, and in whoſe righteouſneſs we may make our boaſt? *it is the Lord, ſtrong and mighty:* who although he ſubmitted himſelf to be betrayed, apprehended, arraigned and condemned to death; yet is he *even the Lord mighty in battel*, who naked and unarmed, hath vanquiſh'd by his ſufferings: and by his death overcome death, and him who hath the power of death, the Devil: for which Victory he rides in triumph upon the clouds of Heaven: And therefore, 8.

Lift up your heads, O ye gates of the Celeſtial Paradiſe, which have been ſhut againſt the Sons of Men, from the fall of the Firſt *Adam: and be ye lift up, ye everlaſting doors:* Raiſe up your ſelves, ye immortal Souls, open and be enlarged in your deſires and affections unto him who hath opened unto you the everlaſting doors of glory: *and the King of glory ſhall come in:* He who is aſcended, will alſo deſcend into you, if pure and heavenly-minded, and thither enwrap and raiſe you whither himſelf is gone before. If yet, for your further ſatisfaction, you deſire to know, 9.

Who is the King of glory; by whoſe Triumphant aſcent into Heaven we believe and hope thither to aſcend alſo? It is *even the Lord of Hoſts*, he who hath the command of all the powers of Heaven, Earth, and Hell, who hath the command eſpecially of all the powers and operations, vertues and graces of the holy Spirit of God, and diſpenſeth them accordingly unto all that love and fear his Name? *He is the* 10.

the King of glory: he is glorious indeed above all, and God over all, bleſſed for ever: And therefore to him, as is moſt meet, be all glory aſcribed.

Glory be to the Father ——
As it was in the beginning ——

The LXXXIVth Pſalm *Paraphraſed.*

Verſe 1. O *How amiable are thy dwellings*, eſpecially in the high and holy place, *thou Lord of Hoſts*, even of the numerous troops of Angels and Archangels, and of all the Powers of Heaven!

2. *My ſoul hath a deſire*, which is more than ordinary; 'tis a *longing*, even to a ſeparation from it ſelf, *to enter into the Courts of the Lord*, to view thoſe ſeveral Manſions of glory, and the bliſsful condition wherein all the Courtiers of the King of Heaven do praiſe him for ever: *my heart and my fleſh*, when ſubdued to the ſpirit, *rejoyce in the living God*; there's no joy like the joy of his preſence who giveth life, and a heart to pant and breath after the joys of life eternal.

3. *The ſparrow hath found her a houſe, and the ſwallow a neſt where to lay her young, even thy Altars:* And O that my Soul could mount as doth the Sparrow upon her wings with inflamed affections after the pleaſures of thy houſe, and that my fleſh might be inſtrumental to my Soul, in bringing forth the fruits of the ſpirit, to be ſacrificed upon the Altar of Praiſe and Thankſgiving unto thee, *O Lord of Hoſts, my King and my God*, whom alone I deſire to adore, worſhip and obey.

Bleſſed

Bleſſed are they here in hope, hereafter in fruition, *who dwell in thy houſe* of Prayer upon Earth, of Praiſe in Heaven, in both *they will be always praiſing thee:* 'Tis our principal errand to the Houſe of God upon Earth, and ſhall be our only employment in his Houſe of Heaven always to praiſe the Lord. 4.

But we of thy Houſe and Family here below, like the young birds near thine Altar, are unfledged, and empent in the neſt of this corruptible body which weigheth down the Soul; ſo that mount to Heavenward we cannot, without the Divine aſſiſtance: Therefore,

Bleſſed is the man whoſe ſtrength is in thee, who derives ſtrength of Grace from thee, to praiſe and glorifie thee; and this not only with their mouths, but *in whoſe heart are thy ways,* cordially reſolving and uprightly walking in the ways of thy ſervice, and of their own ſalvation. 5.

Who going through the vale of miſery, in their pilgrimage through the miſeries of this ſinful life below, *uſe it for a Well,* even the deep fountain of a broken heart, from whence *the pools are filled with water,* the eyes flow with tears of that godly ſorrow which worketh Repentance unto Salvation not to be repented. 6.

They will go from ſtrength to ſtrength, from one degree of grace to another, adding to Faith Virtue, to Vertue Knowledge, to Knowledge Temperance, to Temperance Patience, to Patience Godlineſs, to Godlineſs Brotherly-kindneſs, and to Brotherly-kindneſs Charity, 2 *Pet.* 1. 5. *Unto the God of gods appeareth every one of them in Sion*; each perſon thus qualified ſhall appear in the preſence of the Supreme 7.

Majesty of Heaven: which being the felicity whereunto I am created, and earnestly long for, I therefore humbly beg,

8. *O Lord God of hosts, hear my prayer*; thou art the Donor of all those powerful Graces which mount up our Souls to Heaven; and the Lord of all those Hosts of Heaven amongst whom my Soul longeth to be enroll'd: *Hearken, O God of Jacob*; assist me in all my wrestlings with my ghostly Enemies, that I may prevail and obtain thy blessing, which is to be call'd *Israel: Seeing God* the felicity of Heaven.

9. *Behold, O God, our Defender* against all the crafts and assaults of the Devil, the World, and the Flesh: *Look upon the face of thine anointed*, our blessed Redeemer sitting on thy right hand, and interceding for us: and may the sacred beams of his celestial light shine in our hearts, and appear in the holiness and righteousness of our lives; that going from strength to strength, we may appear before the Lord in Sion.

10. *For one day in thy Courts*, amongst the Choires of Heaven, where the day is but one, as knowing no morrow day, *is better than a thousand* of the flitting transitory days of this mortal life.

11. *I had rather be a door-keeper*, lie at the threshold, submit to the lowest condition *in the house of my God*, the place where his Honour dwelleth who is the God of my worship and joy; *than to dwell in the tents of ungodliness*, be conversant amongst the ungodly of this world, in the most splendid condition with all the delights of the sons of men: for 'tis not all the pomp and glory, all the pleasures

ſures and treaſures of this life can give any ſolid ſatisfaction to the vaſt deſires of my immortal Soul.

For the Lord is a light and defence, a light for direction in the way of peace, and a defence for protection, againſt all whomſoever, or whatſoever might diſturb the innocence and peace of my Soul. *He will give grace and worſhip*; Grace to ſerve him truly here, and Worſhip or Glory to crown our ſervices hereafter: *and no good thing will he with-hold from them that lead a godly life*; who truly love and fear God, and wait for his Promiſes in the obedience of his Precepts, ſhall enjoy all that is truly good, or conducible to their eternal happineſs in Heaven: And therefore, 12.

O Lord God of hoſts, bleſſed is the man that putteth his truſt in thee: not roving in his hopes and deſires after the exterior, empty, tranſitory conſolations of the creature, but among the ſundry and manifold changes of the world, hath his heart ſurely fixed there where true joys are to be found, which is alone in the preſence of the God of Heaven; where all do rejoyce together, and ſing for ever, 13.

Glory be to the Father ——
As it was in the beginning ——

AS an Earneſt of this Everlaſting Joy and Felicity,

One thing have I deſired of the Lord, which I will require: even that I may dwell in the houſe of the Lord all the days of my life, to behold the fair beauty of the Lord, and to viſit his Temple. Pſ. 27. 4.

A Meditation upon the VOW *in* BAPTISM, *Out of St.* Chrysostome *de Martyribus*, Serm. ii.

"REmember the Covenant, attend the Con-
" dition, acknowledge the Warfare: The
" Covenant thou hast made with God; the
" Condition whereby thou wast received into
" this Covenant; the Warfare unto which thou
" art hereby engaged. The Covenant is to be *a member of Christ, a child of God, and an heir of Heaven*; or, *the Covenant* of Grace and Salvation: the Condition is, *to renounce the Devil and all his works, the pomps* —— The Warfare thou hast undertaken, *is manfully to fight under the banner of Christ*, against these ghostly enemies; to this end thy Christian Name is enroll'd amongst the musters of the Church Militant, wherein thou hast promised *to continue Christ's faithful servant and soldier unto thy life's end.*

" Thou art too delicate a Christian to dream
" of a Victory without fighting for it, of a Con-
" quest without exercise of Arms, of a Triumph
Phil. 3. 14. " without the trial of Strength: *The price of the high calling of God in Christ Jesus*, is not to be
Rev. 2. 7, 17, 26. & chap. 3. 5. obtained but by contest with, and mastery over all our ghostly adversaries. *To him that overcometh only is the promise made.*

Rouse up then thy self, thou secure and slothful Christian: stir up the Grace of God within thee, and which was communicated unto thee, when first by holy Baptism thou wast enlisted a Christian Soldier under the Captain of our Salvation: draw not back thy foot from the combate, but take courage, and put thy self on manfully to resist the Devil, and all his works of temptation unto sin: thou needest not to be afraid of

of all his fiery darts, for these cannot pierce, but when enflamed by the fire of thine own concupiscence, Covetousness and Pride, or the pomps and vanities of this wicked world, with Luxury and Voluptuousness, or the sinful lusts of the flesh; these are the weapons wherewithal the enemy wars against the Soul: But by the stedfast belief of all the Articles of the holy Christian Faith, and a constant obedience to God's holy Will and Commandments, they are renounced, resisted, beaten back, and overcome.

This thou hast solemnly vowed in the open face of Christ's Church, whosoever thou be that art rightly called Christian: and though thy Christendom was not thus right, orthodox and legal; yet this must be performed, if thou wilt be, or being, continue within the Covenant of Grace, to the eternal Salvation of thy Soul.

Raise up, O Lord, we pray thee thy power, and come amongst us, and with great might succour us; that whereas through our sins and wickedness we are sore let and hindred in running the race that is set before us, by thy bountiful grace and mercy we may be enabled to withstand the temptations of the Devil, the world, and the flesh, and with pure hearts and minds to follow thee the only God, through *Jesus Christ* our Lord ——

Meditat. II.

Out of St. Gregory, *Hom.* 19. *in Evang.* Marc. 16. 16.

HE *that believeth and is baptized, shall be saved* —— Whereupon every one will readily answer, I believe, and therefore hope assuredly to be saved; 'tis true, alway provided

vided that thy works do not contradict thy words: of such false Believers speaketh St. *Paul*, *who profess to know God, but in their works they deny him*, Tit. 1. 16. and St. *John* also; *He that saith he knows God and keepeth not his commandments, is a lyar* ——

So that the truth of thy Faith must be known in the examination of thy Life; being then truly faithful, if what thou hast promised in words thou dost perform in thy deeds. In thy Baptism thou didst promise *to renounce the Devil, and all his works* —— Here then let every man examine himself, whether he have kept this promise to the uttermost of his power, he may then assure himself that he is a faithful servant to the Lord; but if otherwise he hath frequently yielded to the temptations, which are the works of the Devil; if he have followed *the pomps and vanities* — he cannot presume that he hath any true Faith, being so unfaithful in the breach of his word and promise. And yet the most merciful God will not account of such as altogether faithless, and a deceiver, if upon examination of himself, and the sense of his failings, he return unto the Lord, by true Repentance renew his Promise, and for the future be careful in the observation thereof.

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